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THE

# CATHOLIC DIGEST

OF CATHOLIC BOOKS AND MAGAZINES

VOL. 1

APRIL 1937

NO. 6

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# THE CATHOLIC DIGEST

To the man of robust and healthy intellect who gathers the harvest of literature into his barn, thrashes the straw, winnows the grain, grinds it in his own mill, bakes it in his own oven, and then eats the true bread of knowledge, we bid a cordial welcome.

Southey.



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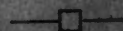


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## Primitive Christianity In N. Y. City

By WILLIAM R. O'CONNOR

Condensed from *The Ecclesiastical Review*

If you walk down Mott Street until you come to No. 115 you will see an ordinary tenement on an ordinary street in lower New York. Number 115 is a front-rear tenement on the west side of the street. On the ground above it rise four stories of living rooms. Behind this front tenement is a courtyard leading to the rear tenement five stories high. When you step inside that building you step over twenty centuries and land directly in the Acts of the Apostles.

Here is a group of people living exactly as the early Christians of Jerusalem lived. Poor themselves, they have taken up quarters among the poor where they live according to the maxims of the Gospel. They are not priests or nuns, but simply layfolk whose lives are inspired by the teachings of Christ taken in a very literal sense. They call

themselves "The Catholic Worker" and they publish a monthly paper under that title at one cent a copy in which their aims are clearly stated.

Who are these extraordinary people? They "who seem to be pillars" of the group are Dorothy Day, once a Communist and now a Catholic, and Peter Maurin, also a Catholic, French by birth. About them are gathered a number of men and women, some very talented, who assist them in their work. The ties that hold them together are very loose. They claim to be not an organization but an organism. There are no dues, no salaries, no joining, no rules, no promises to obey anyone or to do anything. Each has caught the spirit that motivates the prime movers of the group and all con-

*1722 Arch St, Philadelphia, Pa. Mar., 1937.*

tribute what they can, when they can, and as they can, to the cause.

They call the tenement they occupy St. Joseph's House. In their language it is a House of Hospitality because it is always filled with guests—unfortunate men and women who are reduced to utter destitution. They have no place to go and no one to turn to—except the Catholic Worker, which keeps them there as long as they are in need of food, clothing and shelter. Those who can find work contribute to the support of the rest. All, workers and non-workers alike, share in the food and the necessities of life that the group is able to secure.

Maintaining Houses of Hospitality, however, is not the principal aim of this movement. Their organ, **The Catholic Worker**, celebrated its third birthday in May, 1936. Since then each issue has carried a restatement of their aims and ideals in the following summary form:

I. Clarification of Thought through: (1) The Catholic Worker; Pamphlets, Leaflets. (2) Round Table Discussions.

II. Immediate Relief through: (1) Individual Practice of the Works of Mercy. (2) Houses of Hospitality. (3) Appeals, not demands, to existing groups.

III. Long-Range Action: Through Farming Communes providing

people with work, but no wages, and exemplifying production for use, not for profits.

Allied Movements: (1) Cooperatives. (2) Workers' Associations (Unions). (3) Maternity Guilds. (4) Legislation for the Common Good.

From conversations with Dorothy Day and Peter Maurin it is clear that long-range action through Farming Communes is their main objective. They believe that the conditions which prevail in large centers of population make it extremely difficult for Catholics, especially the poor, to live up to the precepts of Christianity. In this they are only echoing the **Quadragesimo Anno**:

"It may be said with all truth that nowadays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary, namely, their eternal salvation. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly), and the virtues of girls and women are exposed in modern factories; if we recall how the present economic regime and above all the disgraceful housing conditions prove obstacles to the family tie and family life; if we remember the insuperable difficulties



placed in the way of a proper observance of the holy days. Dead matter leaves the factory enhanced and transformed, where men are corrupted and degraded."

The evil is plain. What is the remedy? As a partial solution the **Catholic Worker** would encourage the poor to move out to the country where they could live together on the land, cultivating the soil not for profit, not even for wages, but solely for sustenance. They have actually started such a farming community near Easton, Pennsylvania.

Anyone may disagree with their social and economic theories of 115 Mott Street, but no one can deny what is plain to every observer: they are making an effort to live Christianity as it is taught in the Gospels, and not merely to talk about it.

What is their way of life? It is startlingly similar to the way of life we find in Acts 2:44-47:

"And all they that believed were together and had all things common. Their professions and goods they sold and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart, praising God

and having favor with all the people."

What we see in the tenement on Mott Street comes close, very close, to this vignette of primitive Christianity in Jerusalem.

First of all, they are "believers." They "continue daily with one accord in the temple," for they attend Mass and receive Holy Communion and visit the blessed Sacrament not only on Sundays but even on weekdays. While their charity is restricted to none and they find time to take in an anarchist or a dope-fiend simply because an anarchist or a dope-fiend may be hungry, still the atmosphere in that little office is definitely religious. As you approach the building the most prominent object in the window is a statue of St. Joseph. Within, Catholic books, pamphlets and pictures abound, and everywhere, both in the office and in their paper, there are evidences of a striking and original style in the art of symbolic drawing which perhaps can best be described as liturgical; with frequent suggestions of the alliance that should exist between sanctity and manual labor. One of their best artists, Adelaide de Bethune, delineates saints mainly in postures of working at something, illustrating the soul of the **Catholic Worker** movement—the permeation of labor with the spiritual life. A little lit-

erature is already growing up around this conception. To mention but a few examples, besides **The Catholic Worker** itself there are **Easy Essays** by Peter Maurin and **The Life of St. Francis of Assisi** by Adelaide de Bethune and Francis X. Mayers.

Their devotion to liturgical prayer is revealed by the following notice in their paper: "We are reciting Compline in English every evening at 7 o'clock in the community room of the **Catholic Worker** headquarters at 115 Mott Street, and any guests coming in are invited to join." Don't think that they are playing at all this—those who are face to face with the hard realities of life and do not know where their next meal is coming from can't afford the luxury of play.

Secondly, "they have all things common"; "their possessions and goods they sold"—if they had any—"and divided them to all, according as every one had need." Here it is well to note that what each one gives to the group is given purely voluntarily—there is absolutely no compulsion about it. Those who are married live at home and work for their families, and, if in addition they give their time and effort to the **Catholic Worker**, they do so of their own accord.

The feeling exists in some quarters that they are Communistic, at

least in tendency. The police, we believe, at times do not know what to make of them. But neither did the police in Bithynia in the second century know what to make of the Christians in that outlying province of the empire. The governor, Pliny, after an examination made in the year 112, sent his report back to the Emperor Trajan, in which all he could say was that "they had been accustomed to meet before daybreak on a fixed day that they might sing a hymn to Christ as God, to bind themselves by oath to commit no crime, neither be guilty of theft, robbery, adultery, the breaking of a promise, or the keeping back of a pledge." It is not, therefore, the first time that the police have looked askance at those who were doing nothing more subversive than trying to practise Christianity.

The absence of distinctions of any kind is so marked among the **Catholic Worker** group that it is difficult to tell who are guests and who are the hosts in their House of Hospitality. There is a complete identification of themselves with the ones they serve—they give up their beds and sleep on a couch or even on the floor when there is an overflow of guests, with whom they also share their food and even their clothing. **The Catholic Worker** in its issue of December, 1936,

gives us a glimpse into their daily life:

"Every morning a hundred men or so come in to have coffee. They are without coats, many of them without underwear. Their feet show bare through the cracks in their shoes. We haven't even women's sweaters to give them. By eight o'clock as I am coming from the seven o'clock Mass the fire is roaring in the kitchen back of the store where we hold our meetings, but the front of the store is cold. We make about nine gallons of coffee in two big pots, and put the cans of milk and the sugar in it. We have about forty cups and everyone has to take his turn. There is never enough bread to go around."

Voluntary giving is a characteristic of the **Catholic Worker**, giving even at a personal sacrifice, as voluntary giving should be the note of all Catholic charity. This leads to another link they have with the primitive Church: a conception that lies at the base of all their work—personal sacrifice. They emphatically do not believe that the work of charity can be delegated to others but that the duty of the Christian to help his fellow man lies upon each one personally. This note of personal sacrifice characterized the early Christians of Jerusalem—each one sold his lands and gave the price to the Apostles to distribute

to the poor. This spirit of personal sacrifice has always been strong in the Church and it is this that links up the charity of our clergy, religious and secular, of our nuns and brothers, and of our laity, with the charity of primitive Christianity.

What distinguishes the **Catholic Worker** group, however, is the complete identification of themselves with the ones they serve. As lay-folk they are peculiarly free to do this; it is a case of leading a common life with the poor and taking them into the bosom of the family. It is the principle of the individual practice of the works of mercy pushed to the extreme—to the extreme to which it was pushed in Apostolic times when each Christian made a great personal sacrifice to help the needy and did not delegate an organization to act for him.

The **Catholic Worker**, it cannot be too often repeated, is not an organization but, an organism—or rather, a living cell in that Body whose Head is Christ and whose members are all the children of men, at least potentially. Is there not room, is there not need, for more than one cell in a body? "The eye cannot say to the hand: I need not thy help; nor again the head to the feet; I have no need of you," but "there are diversities of ministries, but the same Lord; and there are diversities of operations, but the

same God, who worketh all in all."

The movement is spreading and we can find Houses of Hospitality in Boston as well as New York, in Canada, in England and in Australia. During the past month news has reached Mott Street that their fellow workers in Rochester, Pittsburgh and Chicago want to start Houses of Hospitality. It is a move-

ment not apart from the Church or independent of it but essentially in and of the Church herself, tending always to realize in her members, lay as well as religious, the ideals of the Gospels. Is it not significant that the circulation of **The Catholic Worker** has already reached 90,000?

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## AT A SACRIFICE

By Peter Maurin

- |   |   |
|---|---|
| <p>1. In the first centuries<br/>of Christianity,<br/>the hungry were fed<br/>at a personal sacrifice,<br/>the naked were clothed<br/>at a personal sacrifice,<br/>the homeless were sheltered<br/>at a personal sacrifice.</p> <p>2. And because the poor<br/>were fed, clothed and<br/>sheltered<br/>at a personal sacrifice,<br/>the pagans used to say<br/>about the Christians<br/>"See how they love each<br/>other."</p> | <p>3. In our own day<br/>the poor are no longer<br/>fed, clothed and sheltered<br/>at a personal sacrifice<br/>but at the expense<br/>of the taxpayers.</p> <p>4. And because the poor<br/>are no longer<br/>fed, clothed and sheltered<br/>at a personal sacrifice,<br/>the pagans say about the<br/>Christians,<br/>"See how they pass the<br/>buck."</p> |
|---|---|

The Catholic Worker, May, 1936.

# Preserving the Classics

By ADRIAN FRIES, O.S.B.

Condensed from *The Grail*

**The** Rule of Saint Benedict sets aside several hours of the monastic day for reading and studying. Hence it is not strange that we should find Benedictine libraries well developed almost from the very beginning.

The libraries of ancient days did not have hundreds of thousands of books, as those of our own time. A collection of several hundred volumes was considered a pretentious library. The abbey of Novalesse with its 6,700 volumes was outstanding. The relative paucity of books does not seem so remarkable when we consider the method of transcribing them.

With no printing press the monks had slowly and painfully to copy every single letter by hand. A special roof was set aside as a **scriptorium**, or transcribing room. Here the monks would assemble to carry on the laborious task of preserving for posterity the gems of the classical age. I say laborious task, for it was not an easy matter, this transcribing. A monk of St. Gall left on the corner of a manuscript the interesting observation: "He who does not know how to write imagines it to be no labor; but though only three fingers hold the pen, the

whole body grows weary." Many a monk spent years in the transcription of a single work. Nor were the books of the monastic libraries, as I have already intimated, solely of a religious or theological character.

Works on everything from poetry to mathematics were the pride of every mediaeval monastery. Livy, Josephus, Virgil, Ovid, Cicero and the rest would not be known today were it not for the monks. Montalembert says pointedly that without the monastic copyists of the Middle Ages "we should possess nothing — absolutely nothing — of classic antiquity."

It was the extreme care with which the monks transcribed that makes their work all the more valuable. The most minute legislation was laid down for the conduct of the **scriptorium** and library. An **armarian** was appointed to take complete charge. It was his duty to see that all the books in his custody were accurately catalogued, and to see that the copyists were supplied with ink, parchments and other necessities. He had, moreover, charge of the lending department. Books were always generously lent out to other monasteries and to the

*St. Meinrad, Ind. Feb., 1937.*

neighboring poor, but for the "great and precious books" explicit permission was required from the abbot.

Once a new work left the hands of the author it was immediately sent off to a neighboring monastery, where a half-dozen scribes got to work and transcribed it for their own house. This monastery, in turn, then sent the original to one house and the copy to another; thus two more copies were made. In this manner a book made the rounds and was returned finally to the author, usually with an extra copy as compensation.

The Bible was copied with extraordinary care. The transcription was usually read, revised and read again to make sure of its integrity.

But the monks, as we have already indicated, did not only copy books; they also wrote them. It is to the *Chronicals* and *Annals* of the monasteries that we owe most of our knowledge of the Middle Ages. The monks took the minutest account of the happenings not only in the monasteries themselves but in the respective kingdoms as well. Saint Bede, an English Benedictine

of the sixth century, is considered the father of English history. After twelve hundred years his "Ecclesiastical History" is still hardly rivaled, even from a critical point of view. One English Protestant of the sixteenth century was forced to admit, "Without the monks, we should have been as ignorant of our own history as children."

Our present culture owes the early monks an immense debt of gratitude for transmitting to posterity such a wealth of ancient classic literature. We have received much; but we can only surmise what a treasure we might have had, if vandals like Henry VIII had not consigned so much to the flames. A contemporary laments that "whole shippes ful" were at times carted off and destroyed.

Perhaps if men still had to print books by hand, as the old monks did, the modern book shelf would not be cluttered up with the insipid stuff that flows in a constant deluge from our present-day printing presses; for men would realize that what is not worth reading is not worth printing; and, though we should have fewer books, we should have more literature.

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### Red-Letter Day

A day of especially good fortune is called a "red-letter" day because of the ancient custom of printing Saints' days in red ink.



# Education and Crime

By LEO KALNER and ELIGIUS WEIR\*

Extract from the book *Crime and Religion*

In the light of a fifteen-year period of observation, we set it down as our measured conviction that education, in the sense of higher and larger degrees of formal schooling, is very far from being a panacea against criminality. On the contrary, certain truly effective prophylactic factors being absent, education is just another aid to crime.

If we find that the better educated form so small a percentage of all prisoners as compared with the general population ratios, it is because higher education in itself is a comparatively rare thing. If, furthermore, it be insisted that the educated do not even contribute their fair proportion to prison population, there are two explanations of that fact. One explanation is that a man who is situated fortunately enough to get a good education, is also as a rule fortunate enough to have a proper home life as his background; and it is his fortunate home background, not his advanced degree of schooling, which saved him from the criminal's anti-social bent of mind, just as it is his happy home background which makes possible his better education. The other explanation is, that a man sufficiently

equipped to get a good education is also as a rule well enough equipped mentally, financially and socially to escape public advertence to misconduct on his part.

Similarly, if we find the poorly educated forming an unduly large percentage of prison population, the logical interpretation of that fact lies not in their lack of an instrument which would have made them shrewder lawbreakers. It lies in a lack which explains quite adequately both their defective education and their anti-social bias—and that is their lack of the proper domestic and moral background.

Give all men that proper domestic and moral background, and then, whether you send them clear through education from kindergarten to university, or let them grow up too ignorant to write their own name, you will achieve law-abiding citizens, so far as it is at all humanly possible to do so.

But you can give all men the proper domestic and moral background only with the proper training and that is a training not based on the principle of personal advantage or based on the policy of the extravagant eclecticism to the Sup-

\* Two priests who have been prison chaplains since 1916.

*Franciscan Herald Press, Chicago, Ill., 1936. 279 pp., \$2.50.*

preme Arbiter of man's actions. Life founded on the eternal verities, religious principle made part and parcel of human life and thought by means of opportune inculcation and constant habituation — that alone will make moral men and women, who in their day and place will be responsible homemakers, and these in turn alone can give us the law-abiding citizens of the future.

Where religious indoctrination fails, nothing else is apt to stand a crucial test. Religious indoctrination, however, is apt to serve where all else fails—education, economic well-being, happy environment, favorable heredity, even normal mentality. The Church's success with the tremendously unpromising social materials so often submitted to her proves that to be a fact.

The Church, of course, pleads for the inculcation of religion as a matter between man and his Maker. But face to face with the problem of criminality, it were well for the commonwealth to have an open mind for what Religion can do to serve the commonwealth—if only as a matter of public economy.

And if it be objected that leaders of thought and life so commonly have little use for religion, let it be known there is another class that has even less use for religion, the criminal class. And that is a class recruited as impartially of the so-

called leaders of life and thought in the person of college men as of the untutored and unlettered. Whatever the criminals' education or lack of it, whatever their mentality, heredity, environment, economic and social prestige or lack of all such advantage, one thing they do very regularly lack, and that is religious motivation. The name of religion they are pleased to snatch at in a pinch—and so may they—but with the substance of it and the practice of it they have almost invariably at best a nodding acquaintance only, either because they have never had the chance to learn and appreciate its inwardness, or because they have had the chance and have repudiated it.

All of which holds for the lettered among them and the unlettered alike. Lack of religion on principle or in practice or both ways is their common denominator to an extent obtaining with no other factor—just as it is an even more marked characteristic of our day.

At that, our day is fortunate in having a residue of religious inheritance to which even those who profess no religion, continue to react. What will confront society when this residue of religious inheritance be dissipated, we can see when we observe the results of neglected religion in the lives of the criminals we now have.

# One Man's Years

By FRANCIS MACMANUS

Condensed from *The Capuchin Annual*

When night drifts from the Irish Sea across the city of Dublin, overtaking the shipping homeward bound and arousing along the darkening coast a marshalled line of lights, it unwraps over the streets and houses a darkness which hides much that is both terrible and splendid. Into their rooms the people crowd, down into basements, up rickety mildewed stairways, clustering together as if there were no other space for them in their city, in their country, on the earth; and they undress as best they can and lie down where there is space to lie for the sleep that is a luxury and an opiate.

On that night when he came home from work, not quite himself with drink, the boy was about thirteen years old. He worked as a messenger for a firm of wine merchants. He was a small, wiry fellow with large, bright eyes in an oval face and he was mischievous. His name was Matt Talbot.

His father abstained completely from liquor at a time when drunkards were as common as emigrants to the United States. Both his father and his mother were pious. Every month they went to Communion; she, daily, later in her life.

Matt, born on the 2nd day of May, 1856, had a will as wiry as his body. His father beat him but he subverted his father's efforts at reform. He drank. His father beat him. He went on drinking. He was being schooled early in drunkenness. When he was about seventeen years old, he got himself a job as a bricklayer's laborer. He then had money of his own to spend on drink for which his body cried like a desert for rain.

He and his companions had grievances enough. They had little else of this world, save sleep, that would help them to escape the treadmill rhythm of their ill-paid working days. He lived on his father. In a way that was somewhat diabolically thorough, he would often leave his wages, eighteen shillings, with the keeper of a public-house as drinking money. He still went to Mass, although he soon neglected Confession and Communion.

Some time in the year 1881 he remained away from work for a week and drank what money he possessed. He was then about twenty-five years old. On Saturday of that week, about noon, he left the house with his younger brother,

*The Father Matthew Record Office, Dublin, N. W. 8, Ireland. 1937.*

Philip. Together the two brothers stood at a street-corner so that the workmen coming from the builder's yard would pass them. It was pay-day. The men would have money. Matt Talbot needed a drink. The men would not begrudge it!

The men came, nodded and saluted with a "Good-day, Matt," and passed on. Matt and his brother stood alone, then went home. The father and the other brothers left the house for their half-holiday, but the son who was a drunkard remained at home. Suddenly, he said, "I'm going to take the pledge."

His mother smiled. "Go, in God's name," she said; and then with her native wariness: "But don't take it unless you're going to keep it."

He was unsure of his ability to abide by his intention. He had been some three years from Confession. He walked to Holy Cross College, a short distance from his home, and made his Confession in the college chapel; afterwards he took the total-abstinence pledge for three months.

The first week was something of a change. On Monday morning he went to six o'clock Mass at Saint Francis Xavier's. In the evening after his work and evening meal, he went to some church where he prayed till it was time to return home to sleep. On Saturday he was paid. The men went to a public-

house; and he was with them. It would have been very easy for him to quieten his thirst. He drank mineral water, a drink which disgusts a man who has been accustomed to strong liquor. He returned home, gave his mother his wages, and never drank again.

He had used the holy Name as a stop-gap for speech. To remind himself of the evil of what he did, he fixed two pins in the form of a cross in his coat-sleeve. He renewed his pledge for a year. After a year, he extended it to his lifetime.

He could have married. He was working with other men of the building trade at the house of a Protestant clergyman. The cook was a Catholic girl. She noticed a small, rather quiet man who did not speak as the others spoke. She talked with him, liked him, told him that she had money saved, and suggested marriage. He asked her to wait. At the end of nine days he told her his decision. He had been told in prayer that he was to remain single.

His fasts, ranging over the whole year, are almost incredible. Every day during Lent, during June in honor of the Sacred Heart, every Saturday, and on every vigil of a feast day he ate only two light meals, and no milk, butter, or meat. On Sundays, he sometimes ate only one meal. On weekdays, his bread was

usually dry. For him, dietetics was a branch of theology.

The Third Order of Saint Francis was only one of the many religious bodies of which he became a member. Few members of these bodies could recall him, for he made himself insignificant.

As a preparation for daily Mass, he knelt at the closed doors of the church, or on the steps of a nearby convent, for about an hour before the time. He had cut the knees of his trousers lengthways, so that when he knelt, his flesh was on the cold ground, his legs being hidden from the public gaze by his overcoat, and when he stood up and walked, the long slits closed and were obscured.

In the evenings, when he returned home from work, he prayed and read. He said the rosary, litanies, the little office of the Blessed Virgin, novenas, and had many other regular devotions besides. Sometimes he would read to his mother or talk to her of the saints with that familiarity and lightness of the spirit which are the laughter and wit of sanctity. He read the Bible, the writings of Newman, Blosus, Mary of Agreda, Montalembert, Sertillanges, Liguori, and Augustine. He also read the autobiography of Wolfe Tone, and in the life of Napoleon Bonaparte he took a permanent interest.

Between half-past ten and eleven o'clock he went to his plank bed and his wooden pillow. He lay with a statue of the Virgin and Child, clasped in his right hand. At two in the morning an alarm-clock awakened him. He prayed on till near four o'clock, when he rested a little again. At four, he arose, dressed, and prayed until it was time for him to go to Mass.

Of the thousands of men who agitated in the big strike of 1913, Talbot was one of the probable few who sought to see the solution in the unwinking daylight of the Faith. At first he did not know what to do. He struck work with the men, but he took no part in their processions or their picketings. His comrades understood him; they agreed to pay him the weekly allowance. Then, troubled, he spoke to one of the Jesuit Fathers in St. Francis Xavier's and was given a book in which he read that no man has the right to starve the poor into submission. It was enough for him. He knew where he and his comrades stood.

Poor he was always. He gave away his money to people in need and to missionaries. He had no Sunday clothes. He lay on his planks, fasted, deprived himself of sleep, and wore his chains. And his asceticism left its mark upon him. One side of his face had be-

come numb and he became somewhat deaf. He began, too, to suffer from an illness of the heart.

On Saturday, June 6, 1925, he told the foreman of the timber yard where he worked that he felt as well as ever. In the evening, his sister remarked the bright color of his cheeks and asked him if he was sure he was well. He said he was. The next day, Trinity Sunday, he went to an early Mass. At about half-past eight he came back to his room and had his breakfast.

In half an hour he began a fifteen or twenty minutes' walk to the Dominican Church. This walk, between streets banked by tall Geor-

gian houses, was mostly uphill. His heart beat now, lightly and fast. As he walked down the footpath in Granby Lane, before him the church bulking up, spireless, solid, round-backed, his last weakness came upon him, sapped the strength of his limbs, and he slid to the ground.

A woman, coming from a doorway, saw him fall. She and her son went to the man on the ground, lifted him, and carried him to the wall. He was very white. She brought him some water. As she lifted his head to give him to drink, he opened his eyes, stared, and, as she moved him, he died.



## IN THE HEART OF DUBLIN

"We think of Matt Talbot as a saint. He has been taken to our hearts with an especial tenderness and immediacy, because, it may be, he was one of us: Irish; once a very faulty human being; always unpretentious; ordinary; in everything, except the holiness, within our comprehension. He removes by his life many of the things which impede willing but timorous souls from imitation of the saints: their 'remoteness' in time or race or class or education. He shows that none of these count against goodwill and grace; that in the heart of our working, easy-going, twentieth-century Dublin, among trams and politics and strikes and cinemas a man can make himself in the image of Christ just as he could in Jerusalem of the first century or Italy of the Middle Ages."

**Capuchin Annual.**



# The Teaching of Manners and Morals

By REV. FELIX M. KIRSCH, O.M.CAP.

Condensed from *The Journal of Religious Instruction*

In the teaching of manners and morals every Catholic teacher is confronted with a problem. There are several principles which, when kept in mind, will aid teacher and pupil to have a better understanding of the subject.

The first of these principles is very simple and may be found in a baby Catechism. The question, "Who made you?" is answered, "God made me and lives in me." This is especially true of Catholic children. God lives in every soul that He has created. Even the pagan can say this, because God's power keeps every person alive. But in Catholic children there is something more. If they are in the state of grace, Christ is dwelling in them.

Whatever the child does while in the state of grace is meritorious for heaven, unless there is a bad intention or the action is bad in itself. This is the second principle. A child in the sanctified state is holy and pleasing to God. He is a member of the Mystical Body of Christ. The little pleasures enjoyed, as eating chocolate ice cream or playing baseball, are meritorious for heaven if done while in the state of grace. Note the two exceptions. First, if

the action be bad in itself, as telling a lie; or second, if the intention is positively bad. For example. A girl promenades on Easter Sunday on Fifth Avenue so that others may see her new hat and grow envious. This action is wrong in itself. But if this same girl should simply want people to admire her new Easter bonnet, she has a good intention; and, if she is in the state of grace, her action is meritorious for heaven. If in the morning the good intention was made, the promenading is more meritorious. If the girl in passing a church should enter and thank God for the Easter bonnet and tell Him that she is going to wear it in His honor, her promenading is still more meritorious.

Some may say that this makes religion too easy. We should not be afraid of this, for religion is essentially a joyous thing. American youths are generous and when they find that Christ is pleased with their every day actions, they will become more eager to work for Him.

There is still another principle and that is the distinction between natural and supernatural virtues. But first, let us see what moral virtues are. Cardinal Gasparri has

*De Paul University, 64 East Lake St., Chicago, Ill. Nov., 1936.*

given this definition in his Catechism, "A moral virtue is one whose immediate object is good actions done in accordance with right reason." Seeing good movies at the proper time, or taking the proper amount of right food, is an act of virtue. Moral virtues may be natural or supernatural. The distinction depends on the intention. Take the case of a woman who fasts during Lent because her doctor has advised her to do so on account of her health. Her motive is good but natural. If she is in the state of grace her action is meritorious, but should she add a supernatural motive and fast to mortify her body and to follow Christ's example, her actions are more meritorious because of the better intention.

The teacher should put herself in the place of the pupil and try to find what natural and supernatural motives appeal to the boy and girl. It is from books like Father Cooper's "Play Fair" and Father Conroy's "Talks to Boys" that teachers learn how to instruct their pupils to be honest and loyal, not only because it is fair and square, but also because they are Catholic children

with Christian principles. It has been said that Catholic educators do not make enough of the natural virtues. The don'ts and do's are regulated by mortal sin and the confessional. The non-Catholic, on the other hand, is taught not to cheat because it isn't fair and not to lie because it is mean. The best course is in the middle where most can be made of natural and supernatural motivation.

The teaching of the doctrine of the indwelling of God in our pupils is of fundamental importance in Catholic character education because it inspires reverence in both teacher and pupil. Canon Sheehan calls reverence "an instinct that no good man ever wholly lays aside." In our country lack of reverence is a national sin. To inculcate reverence in young people is to teach them the very best manners and morals. But to teach reverence we must feel reverence for others. This should be easy if we keep in mind that souls in the state of grace are temples of the Holy Ghost and members of the Mystical Body of Christ.

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## How To Die Old

"I have aimed at health and happiness, and when confronted by a formidable obstacle I have first tried to knock it over; failing this, to get round it; if not, then under it; and if all these maneuvers failed, I have been content to lie down in its grateful shade, lauding it as a beautiful blessing in disguise."

# Youth and the Lynching Evil

By JUANITA E. JACKSON

Condensed from *Interracial Review*

It is a bright morning in the hills of Mississippi. In one of the crude cabins of the Negro section a nine year old boy awakens, finds his clothes, and slips out the window.

There is a noise in the air like the hum of a swarm of bees, only louder. He turns in the direction of the sound and finds his way down the dirt road toward the center of town. The noise gets louder. Presently he is at the town square in a milling crowd.

Men are slapping each other on the back. Women hold children on their shoulders to see something which holds the gaze of the crowd. Young men, with sweethearts clinging to their arms, thread their way in and out of the throng, pointing to what the nine-year-old can't see.

The youngster pushes his way between the legs of tall men, around the skirts of women until he comes out on the front fringe of the crowd, and looks up to see . . . What's that—that's Aunt Betsy, hanging to the limb of that tree on the courthouse lawn! Aunt Betsy is dead! Aunt Betsy who had the big beautiful carriages and the shiny black horses, who owned more land than anyone in Carrollton County. Aunt Betsy who was the joy of

the colored folks and the envy of all the whites. This couldn't happen to her!

But Aunt Betsy wasn't alone. There was her son Dick beside her—Dick, who used to shoot marbles with this boy of nine. And next to Dick—why, that's Mary! Mary, who used to give such large cookies to all the children, for she had no little one of her own.

He can't understand—the three of them, his friends, all quiet and still, while white folks laugh. The terror-stricken child, bursting into tears, slips through the crowd and rushes down the road to his mother.

I always watch the light go out of my father's eyes when he tells how his busy mother stopped her work, took the sobbing boy in her arms and gently rocked him in the old kitchen rocker. She told him what had happened.

Aunt Betsy owned too much. When hard times came, mutterings were heard. Jealous farmers, avidly eyeing Aunt Betsy's farms, stimulated these mutterings; and white folks hated Aunt Betsy.

An old white man and a woman had been murdered. The bloody axe was found in Aunt Betsy's kitchen. Without the semblance of a trial,

*220 West 42nd St., New York, N. Y. Feb., 1937.*

Aunt Betsy and her family, steadfastly denying all knowledge of the crime, had been taken from their home, and had been strung up at sundown, on the courthouse lawn.

"You had to see it for yourself, honey. You got to begin learning your lesson now. You're different. You're colored. Son, learn your lesson well!"

And my father often remarks, "I've learned it too well."

I count the years since my father was a nine-year old boy, 45 years. During those years there have occurred nearly 5,000 such lynchings.

In fact, since 1882, 5,105 lynchings have taken place. Contrary to common impression, less than one sixth of the persons lynched have even been accused of any sort of sex

crime. The great majority of the lynched victims were accused only of minor offenses. No punishment was inflicted on the lynchers in 99.2% of the lynchings; and in eight-tenths of one per cent of the lynchings, where punishment of the lynchers followed, the punishment was slight.

From 1919 to 1936, 25 persons were roasted alive, and 20 more bodies were burned after the victims were lynched. Ninety-nine women have been lynched.

From 1890 to 1900 nearly one-third of the lynched victims were white. But since 1900 one-tenth of the victims have been white; so that lynching is clearly a racial phenomenon. It happens in America—nowhere else.



## American Creed

"I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic: a sovereign nation of many sovereign states; a perfect union, one and inseparable, established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes. I, therefore, believe it is my duty to my country to obey its laws, to respect its flag and to defend it against all enemies."

A Sister of St. Joseph.

## American Flag

"When I look at the flag it seems to me as if the white stripes were stripes of parchment upon which are written the rights of man, and the red stripes the streams of blood by which those rights have been made good. Then in the little blue firmament in the corner have swung out the stars of the States of the American Union. So it is, as it were, a sort of floating charter that has come down to us from Runnymede, when men said: 'We will not have masters; we will be a people, and we will seek our own liberty'."

Woodrow Wilson.

# Lemons in Love's Garden

By JONATHAN ELLIOTT

Condensed from *Columbia*

**Divorce** statistics say that for every six couples who approach the marriage altar in a year in this country, there is one couple which breaks the bond of marriage. That is the ratio for the whole country and of course in some States the ratio between marriages and divorces is much closer. A few counties show even more divorces than marriages.

Of course, comparatively few Catholics figure in the divorce statistics. But that does not mean that all Catholics are happily married. It is true that the delay insured by calling the banns tends to reduce the number of hasty marriages, and that marrying in haste is a prolific cause of repenting at leisure. But a marriage can be entirely too hasty even if the banns are called on three consecutive Sundays. And it is not only hastiness that makes for picking "lemons in the Garden of Love."

We can be absolutely sure that quite a large percentage of Catholics are unhappy in their married life. They have picked "lemons" that are irredeemably sour. The problem of unhappy marriages is, therefore, a terribly serious one, and it deserves the best thought we can give to it. But our thought will

be more effective if directed towards helping young people to pick "peaches," rather than towards sweetening up "lemons" that have already set husbands' or wives' teeth on edge. Most matrimonial trouble comes from the fact that men choose their wives with less care than they do their golf clubs.

It is also true that being a "peach" or a "lemon" in the Garden of Love is largely a relative matter. What would be a "peach" if picked by one person, may be a "lemon" to another. Many of the "lemons" are such merely because they were picked by the wrong party. With some one else they might have been perfect marriage partners, they might actually have been "peaches." To change the metaphor somewhat, individuals are like chemical elements. The same element that combines peaceably with one element will cause an explosion with another.

If, then, you are to pick a "peach" and not a "lemon" in the Garden of Love, every care must be used in the selection. And I believe the first thing necessary is to realize the nature of love. The school of fiction that represents love as coming to people instantaneously and

*New Haven, Conn. May, 1927.*

with uncontrollable force has done no end of harm. This idea of love is absolutely false. People don't fall in love in that way. You can fall down a well, you can fall down a stairs, or you can have an instantaneous stroke of paralysis, but you can't fall instantaneously in love.

Instead of the roseate world of romance pictured in novels, this world would be a terrible place to live in if love came to people in this instantaneous way. No one would be safe. You might fall in love with your mother-in-law, or your best friend's husband. Love would be like a bolt of lightning. No one could tell where it would strike next.

As a matter of fact, love is a slow growth. You may feel an instantaneous attraction to a person. You may realize immediately that another has a beautiful face, or wonderful eyes, or a musical voice. There may be a desire to know that person more intimately, to hear that voice oftener. But this is not love. It is the merest outpost of love. That desire must be yielded to, that person must be studied in various moods, before the great passion of love can be said to be present.

This gives us a key to the whole question of picking a "peach" in the Garden of Love. For if the beginnings of love can be recognized, then you can resolutely refuse the

association which alone can lead to love. If this attraction asserts itself towards what common sense says would be a "lemon," it can be kept from growing into love. The thing is being done every day by honorable men and women who feel an attraction for someone already pledged elsewhere.

People who are in love can't tell a "lemon" from a "peach." Love is literally blind in this sense. Everybody else may see the "lemon" qualities sticking out all over the object of their passion, but the people in love can't see them at all. They have thrown their eyes away—for the time being. If they stayed blind, they might remain happy. But after marriage they get their eyes back, and they plaintively ask how they "picked a lemon in the Garden of Love, where they say only peaches grow."

And love is not only blind; it is deaf, too. You might as well talk to stones as to people in love. You can prove, with the conclusiveness of Euclid that they are fools, but they will not believe you. People in love become almost as irresponsible as if they were crazy. Love is a species of temporary insanity.

At any rate, all the really profitable thinking on the question of marriage, of picking "peaches" rather than "lemons," must be done before you get into this ecstatic, irre-



sponsible condition of love. Parents, therefore, should realize the need of speaking plainly to their children before love has taken possession of them. Young people ought to have all the information needed to make a wise choice before they are exposed to the dangers of unwise love. It is the parents, really, who are to blame for many of the divorces we have. If they did their duty by their children, they would educate them for this most important event in life. They would not allow the young people to grope blindly.

Even before marriage is at all possible for children, they ought to know certain facts entering intimately into the essence of marriage. And this information should come from the parents, or the representatives of the parents. Only so can there be any assurance that it will come in the proper way, and without doing irreparable harm to their married life later. To lie to children about the facts of life, and then allow them to get the knowledge from vicious companions, is likely to give them an entirely false concept of marriage, if it does no worse. The carnal side becomes over-emphasized, and the whole process, which God designed for the reproduction of man, is forever coarsened for them.

There is one other point in regard to love that needs stressing—

that it is often transitory. Insofar as love is a passion, it is temporary by nature. From this standpoint its chief pleasure is in anticipation. Once its object has been attained, it begins to pall. You can see that more clearly perhaps, in other passions. It is difficult to live long at any great emotional height. You cannot keep yourself keyed up to a high pitch even of anger; and once you wreak vengeance, a sort of equilibrium of the emotions is again established.

Love is not an exception in this regard. As a mere passion, it is likely to be temporary. And so you must realize the need of marrying on a firmer basis than mere passion. Don't think you are unique. The love of other human beings has grown cold, as their passion has burned out. So may yours.

First of all, then, to make a happy marriage, to pick a "peach" in the Garden of Love, you should have a correct concept of marriage. Marriage is not a perpetual honeymoon. The first enthusiasms of courtship cannot last. If there is no solid basis for union, then marriage is bound to end disastrously. To wear stunning clothes, to dance divinely, to have a pretty face, may inspire a certain fascination. But such attraction isn't enough for marriage. When sickness comes, and children whine, and bills must be paid, some-

things else is needed, or you will find you have picked a "lemon" that is irretrievably sour.

Marriage should imply thorough congeniality. There is no such thing in this vale of tears as perfect congeniality—and perhaps fortunately. A mere echo does not mean happiness any more than constant difference does. Each one must have his own individuality, and it is possible and necessary that there should nevertheless be a pretty complete harmony on the main things of life.

On the physical side, there should be not only an attraction to one another's looks, but the deeper similarity in physical temperament, if we may so express it. A passionate man should not marry a cold woman. Any difference in this regard may lead to grave unhappiness. This is one of the most fruitful causes of discontent in married life. The "incompatibility of temperament" of the divorce courts is often merely a euphemism for this.

A more important congeniality than that of temperament, is congeniality of intellect. Married people should be interested, at least in a general way in the same intellectual things. It is not necessary that the wife should be a lawyer or engineer, but she should have had an education corresponding in quality with the husband's.

There is again, spiritual congeniality. And this implies more than simply belonging to the same church. That is a paramount thing; and a study of cases coming before a domestic relations court makes difference of belief the most fruitful cause of marital unhappiness.

When there is this intellectual and spiritual congeniality, there is likely to be mutual respect. And that is essential for happiness. Without it, love is a mere passion that soon burns out. But where there is present the respect born of real intellectual and spiritual union, there can be a deepening admiration and affection burning steadily and ever brighter through the years.

But even more than this thoroughgoing physical, intellectual, and spiritual congeniality is needed for a happy marriage. For marriage is a business proposition. It is a partnership for life. In the first place, this implies enough capital to run the business. And the amount requisite will vary with the social background of the individuals. It will take more for one couple than for another. Only you or your parents can know what is necessary in this regard.

All this does not imply that love is not an important element in marital happiness. It is. But love is not the only element. And it should

never be allowed to grow where equally essential factors are lacking. And if a choice had to be made between marriage without love, but with all the other important factors present; and marriage with love, but with all the other important factors absent—then I should say that the chances for happiness would lie with the first marriage. For love is likely to be only temporary where the other factors are not present.

That does not mean marriage without love. It merely means that you should refuse to let love grow where it would be unwise, and that it is better to wait until it does grow where it would be wise.

Of course, to keep love from growing where there is already an attraction requires a lot of self-control. Granted. But there is no way of being happy in marriage without self-control. People who look upon marriage as a situation relieving them from the need of self-control are courting disaster. Self-control is absolutely necessary in marriage, and in a variety of ways.

First of all, self-control is necessary in regard to sexual desires, and that not merely towards those outside marriage, but between husband and wife. It is not a question of what is sin, but of what is wise and makes for happiness. You should not take the attitude to-

wards marriage that it implies unlimited indulgence. Moderation, restraint, self-control are demanded, and sometimes under much more difficult circumstances than for the unmarried. It may well happen that as a husband you will need more rather than less self-control.

There is self-control needed, too, in meeting trying situations. No two people are ever entirely congenial. And when the intimacies of married life bring out and emphasize differences, self-control is essential to prevent unhappiness, and ultimate recourse to the divorce court.

And so I should say that probably the most essential element for happiness in marriage is self-control. And if you can't exercise enough self-control to prevent love from growing where it would be unwise, you are not likely to exercise enough of it in marriage to be happy. You are bound to pick a "lemon." So cultivate self-control. It is the thing you will need most if you are to pick a "peach" in the Garden of Love.

To the romantic enthusiast, what I have said about unhappy marriages, the need of self-control, the business side of matrimony may sound somewhat pessimistic. But it really is not. It is merely a common sense recognition of the dangers besetting those who marry. And it

takes no great experience of life to realize that many people fail to escape these dangers, that, unfortunately, they pick "lemons" in the Garden of Love.

But I know, on the other hand, that there are a great many happy marriages. And among the noblest and most beautiful things in life is a happy marriage and parenthood. It is the natural life for almost all people, and where they will be happiest. I do not wish to discourage marriage, or to scare anyone out of

it. What I want to do is to have our young people face the facts of life frankly so that their chances of a happy marriage will be increased.

To make a home, to bring children into this world, to people heaven, to share God's creative power as it were—there is hardly anything higher to which men and women can aspire. It is the climax of existence, the natural desire of the human heart. Love, but love wisely; marry, but marry after mature thought and prayer.



## BLUE-GINGHAM

By O. O. McIntyre

With the disappearance of the old-fashioned family we have today a disenchanting line-up of ladies at the beer bars. Ladies feeling high, roguishly rouged, buoyantly bunned and entirely too come-hither.

They look at one as though to say: "Whatever it is you were going to say, don't say it. We've heard it before. We know all the answers, etc." Thus develops a class that not only mentions unmentionables but shouts them. And in this we have lost something—the blushes, shyness, self-consciousness.

I am thinking of a supper given out our way among oaken water buckets with gourd dippers and gnarled apple trees. I recall the fresh red faces of those bosomy matrons who served such a swell chicken dinner—flakey fried chicken and coconut cake with two-fingered icing—and I'd like to trade about two dozen girls of the beer bars for one blushing gal in blue gingham.

Quoted by **The Religious Bulletin** (Notre Dame).

# Open-Mindedness and Conversion

By JAMES J. WALSH

Condensed from *The Preservation of the Faith*

**Some** twenty-five years ago the universities of Germany were very much disturbed by the conversion of a man to the Catholic faith. The convert in question was Dr. Albert von Ruville, the historian. He told the story of his conversion in a book that was translated into several languages.

The most interesting thing that Dr. Ruville had to tell us about his conversion was that though he had been professor of history for 20 years at Luther's university of Wittenberg, he had never read a Catholic book.

Von Ruville had the feeling that he already knew what was in Catholic books and that no one writing favorably about the Church could possibly have enough historical research behind him to make his book worth reading.

The very first Catholic book that this professor of history read made a convert of him. Everyone wondered what sort of unusual book that was, but it proved to be only Moehler's *Symbolism* which most of us had recognized merely as a good Catholic book.

The attitude assumed by von Ruville, that he knew all about the Catholic position and therefore did

not need to read books about it, is an old one. I am reminded of one who had it nearly 250 years before von Ruville.

This was Nicholas Stensen, the well known anatomist, born in Copenhagen in 1638, and though not a Catholic, destined to become in later life a Catholic bishop. It is after him that the duct, which runs from the parotid gland through the substance of the cheek to empty the saliva into the mouth near the second molar tooth, is named. If you will step to a mirror, insert your finger into your mouth, and turn the cheek a little outward, you will see at the angle of the mouth a small opening from which occasionally falls a drop of fluid. This is Stensen's duct, and the secretion that it conveys is extremely important for digestion. If you chew bread or any starchy material long enough you will notice that it turns to sweetness because the ptyalin or salivary fluid gradually changes the starch into sugar and thus begins the digestion of it.

Stensen was a Dane. In the Scandinavian countries people were very bitter in their intolerance toward the Catholic Church, and they were quite sure that nothing could be

*Holy Trinity Heights, Silver Spring, Md. Feb., 1937.*

said that would in any way justify the Church in her attitude toward non-Catholics. They were particularly prone to believe that the Church was responsible for all the evils of religion, that the Pope was Anti-Christ, and the Church herself the Scarlet Woman of Babylon mentioned in the Scriptures.

It was with these ideas as a background that Stensen was brought up, and it was these that he tried to preserve as representing the groundwork of truth, as he saw it, when he set out on his journey to secure graduate education at various universities. His early education was obtained at Copenhagen. He spoke and wrote Latin fluently, and, besides, had a thorough knowledge of Greek and Hebrew. Of the modern languages he knew German, French, Italian, and Low Dutch, mainly from residence in the various countries. At this time the University of Copenhagen was noted for its courses in anatomy. After three years spent there where he achieved repute for scholarship, Stensen went down to Amsterdam where he discovered the duct named after him, and then went to Italy where he studied for nearly ten years. Haeser in his *History of Medicine* says:

"Among the greatest anatomists of the seventeenth century belong Nicholas Stensen. There is scarcely

any part of the human body our knowledge of which is not rendered more complete by his investigations."

He it was who discovered that the heart was a muscle, though there was great opposition to the announcement of that truth since everybody thought of a heart as a source of thoughts and emotions.

While he was down in Italy Stensen became a convert to the Catholic Church. At the beginning of his stay there he refused to talk religious subjects with priests, especially with Jesuits, and it was only after he was appointed physician to the hospital of Santa Maria in Florence, and came under the influence of the Sisters, that his prejudices began to disappear and he finally entered the Church. After some years of special study in theology, he was ordained priest, and then after a time consecrated a bishop and sent to Denmark. That is the reason why visitors, who go through the anatomical rooms of the University of Copenhagen, find, among the portraits of its former professors of anatomy, one in the robes of a Catholic bishop.

Unfortunately Bishop Stensen died at the comparatively early age of forty-eight, but not before he had impressed himself deeply upon his generation. He crowded a great deal of busy life into those brief



forty-eight years of existence. Besides his distinguished original work in two important sciences, he became acquainted through correspondence with the most prominent scientists of the seventeenth century. He was also in close epistolary relations with Spinoza, as well as Descartes.

There was absolute harmony between his scientific work and his deep religious faith. We have an old saw which proclaims that where

there are three physicians there are two atheists, but that is not true when it concerns educated men of high mental capacity and openness of mind.

Stensen and von Ruville some 250 years apart are striking instances of the attraction that the Church can have for people if only her claims are met with an open mind, prejudices and intolerance put off, and opportunity given the mind to see things for itself.

## Whitsunday

There seems to be a prevalent idea that the name Whitsunday (pronounced **Hwit**-sunday, not **Whitsunday**) is derived from the words "white" and "Sunday", in reference to the idea of newly baptized converts of the olden days of the Church appearing in white garments. The name has, however, quite a different origin and meaning, being derived from the old Anglo-Saxon **whitsun** (knowledge and day), in connection with the Gifts of the Holy Ghost (wisdom and knowledge) conferred on the Apostles on that day.

So we have the old English verb still used in technical and legal language: to **wit**,—that is, "to know". In modern Belgian and German, which had the same origin of words as the old Saxon, we have the respective words **weten** and **wissen**,—"to know".

If the name has the origin referred to, and comes from **whitsun** and "day," and not from **whit** and "Sunday," then such names as "Whit-Monday," "Whit-Tuesday," "Whit Week" are ridiculous. One should speak of them as "Whitsun Monday," "Whitsun Tuesday," "Whitsun Week." The old English name of the period of "Whitsuntide" refutes all origins of the word contrary to the one here suggested; for no one has ever heard of "Whit-tide" in the older authors.

Ave Maria (1919).

# Good Old Horatio

By KATHERINE YEHLE

Condensed from *The Ave Maria*

If a book census were to be taken there is, of course, only one author who would win hands down. Some folk would relate how "David Copperfield" delighted their childhood; others would cast a vote for "Swiss Family Robinson" or "Robinson Crusoe," but nearly all would end by mentioning Horatio Alger. Good old Horatio, parent of a numerous literary progeny, and ancestor of an endless line of children's books since!

Perhaps nothing ever delighted our younger years more than an original Horatio. Alger Jr. had his attractions, but we preferred the first Horatio if we could somehow obtain him. That was difficult, as he was eagerly sought by our contemporaries, banned by parents, and scorned by librarians, though his works were really much more moral and appropriate for children than many a highly praised adult novel put into our childish hands. However we bootlegged and smuggled his volumes, having a carefully scaled rate of exchange. Our new Alger equalled three damaged copies (not necessarily old, but well read). Furthermore, Alger Jr., rated only two copies to an original Horatio. Somehow Alger Jr.'s. works lacked

the same delights as "Jed, the Poorhouse Boy," though "Strong and Ready," or "Paddle Your Own Canoe" was vivid enough. That last title was a puzzle for many a moon, as in the book there was no mention at all of canoeing.

How clean and sane his books appear compared with those of later novelists! Roscoe, the Almshouse Boy, was indeed oldfashioned in his principles of honesty and hard work, but what a goodly and sensible creature he was compared with the modern heroes that delight our children. The glorified gangster is a miserable substitute for this upright soul, and for the oldtime frontiersman and the "noble redskin." The Speedit Boys, forever tearing hither and yon over the globe on marvelous adventures, often using reprehensible craft and guile to attain their wishes, are literally bombarded with golden chances by Lady Luck. Poor Roscoe's opportunities were scanty enough when compared with these Golden Heroes, and his perseverance and thrift were downright foolish.

We have had a whole legion of bad and semi-bad boys in literature, but very few characters to equal the staid and upright char-

*Notre Dame, Ind. Jan., 1937.*

acters from Alger's homespun tales. Superb in self-confidence, moral, honest to a fault, toiling early and late with a grand Yankee determination to succeed in life, they always reap the monetary and worldly rewards of such efforts. They succor the needy and help the sick, and always, always thrash the wicked.

Never in all literature had such marvelous boys existed. It marked an epoch in writing as well as a change in our attitude toward children. Previously, children's books had been chiefly adult stores shaved down; or horrible little prigs full of admonitions and precepts. Whole legions of temperance children have suffered and died for their cause; little Euphemia, too good for earth, has passed from this vale of tears at a tender age. She was presented to the infant mind as a sample of how to die. Almost the first effort at teaching children how to live normally and wholesomely came from Alger. What a refreshing breeze his books wafted into the charnal air of these tearful temperance stories in which Little Eva

deaths were the main high lights.

Wisely, Alger chose scenes not too far removed, adventures not too outlandish, plenty of ordinary villains, and a number of lively boys; not too angelic, but never mean or vicious. These, judiciously mixed with a few rather ordinary adventures, had the most extraordinary popularity. Lacking such stories to-day, boys must be content with tales of travels through the treetops, wild rides in airplanes and speedboats, marvelously resourceful heroes to whom everything in the way of weird adventure happens.

They accept this fare, but one feels that Horatio, modernized, would have greater appeal. Horatio knew his audience thoroughly. Despite his crude writing, his was no temporary appeal of novelty. His heroes were not mere recipients of gifts from a bountiful Lady Luck; they toiled and lifted themselves by their own bootstraps into positions of honor and trust. They were no fantastic adventurers, but everyday heroes, nearer akin to boys in their behavior and trials, and therefore so much dearer to their hearts.

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## PUNCH

Sir Francis Burnand says in his *Reminiscences* that he once purchased a copy of St. Augustine's *Confessions* to see if it contained anything that he might use in *Punch*. He read the book and found nothing in it adapted to *Punch*, but the reading of it led to his conversion to Catholicism.

Pittsburgh Observer (1911).

# Moscow's Hand in Spain

By G. JENSEN

Condensed from *The Canadian Messenger of the Sacred Heart*

**Some** imagine even now that Soviet Russia had nothing to do with organizing the revolution in Spain, but stepped in only at a later hour to stretch a brotherly hand to the Spanish Communists, when they had already made headway. Yet as early as the spring of 1931 Soviet Russia began a consistent interference in Spanish affairs. The whole story of how Spanish Communists who had gone to Moscow were being trained there in view of future revolutionary activities at home will probably be told some day; at present only casual information leaks out and finds its way in the European press. But even such fragmentary data sufficed to show that the Communist upheaval in Spain had been carefully prepared by the leaders of the Komintern—that world-wide organization with headquarters in Moscow, which aims at the establishment of Communism throughout the whole world.

A plan of revolutionary activity for Spanish Communists was drawn up. Its main items were: (1) The discrediting of the existing republican government and propaganda in favor of a Soviet system for Spain; (2) Systematic work for ob-

taining control of professional and labor organizations; (3) Systematic organization of the agricultural proletariat; (4) Agitation in the Army and the Navy, and formation of Communist cells in military headquarters and institutions; (5) Support of separatists with the purpose of weakening Spain and undermining the authority of the central government. At the same time it was decided to establish at the Berlin center of the Third Internationale a special "Bureau of Assistance to the Communist Revolution in Spain," and special agencies in Paris and Marseilles, while large sums of money were to be placed at the disposal of Spanish Communists throughout the Soviet embassies in Berlin and Paris.

This information, which scarcely attracted any notice at the time, is now very enlightening. It shows how carefully the leaders of the Komintern had prepared their plans for Spain, and how faithfully these plans have been adhered to throughout six years. In 1931 the ground was not ready for a general Communist upheaval, though intermittent local risings never ceased. These risings had two objects: one was to weaken and discredit the

*160 Wellesley Crescent, Toronto, Ont., Canada. Mar., 1937.*

republican government in the eyes of the people; the other was to provide training in revolutionary tactics for local Communists, to enlist new members, to cement the newly formed Communist cells, and to pick out possible leaders for the ultimate struggle. All this was successfully carried out during the years that followed.

We remember the upheaval in May, 1931, which made necessary the proclamation of martial law throughout Spain. Street-fighting took place in Madrid, Barcelona, Bilbao, and particularly in Seville and other southeastern cities. The specific Communist attack upon religion manifested itself in an organized burning of churches and monasteries. The first thing the Communist rioters did in Seville was to set fire to the Jesuit college; they then proceeded to destroy three other religious houses and the famous chapel of St. Joseph. Statues, vestments, and other sacred objects were thrown into the fire. Similar happenings took place in Corboda and Alicante, where seven monasteries, the bishop's palace, and several parish schools were destroyed. In Granada attempts were made to dynamite the Carmelite Convent. The as-yet-unknown Dolores Ibaruri made her debut at a great Communist meeting at Bilbao. Thus the May riots of 1931 brought

to the fore men and women who were to play so sinister a part in the happenings of later days.

While in 1931 Communists were content to burn churches and convents, the Asturian revolution in the autumn of 1934 showed a different temper: the lessons of Moscow began to bear more abundant fruit, and the sacking of churches no longer satisfied the Reds. The horrors which are now being perpetrated throughout the territories under Communist rule had been foreshadowed by the excesses committed at Oviedo in 1934. In that town the Reds murdered three canons, seven parish priests, two Lazarists, two Jesuits, one Carmelite, eight seminarians, and eight Christian Brothers. One of the priests was burnt alive, after petrol had been poured over him; another was disemboweled and suspended on a hook in a butcher's shop with the label: "Pork For Sale." The two Jesuits, Fathers Emilio Martinez and Juan Arconada, were shot, then finished off by riflebutts and hideously disfigured. Laymen also suffered from the Communist tyranny during those terrible days and M. Paul Dudon, writing in *Etudes* (December 5, 1934), tells of a dying woman being burnt alive in the house where she was bedridden. It was indeed the loosing of all the evil passions of a savage mob speci-

ally trained by expert agents of the Third International. The article in *Etudes* sums up the results of the short Asturian revolution: the University of Oviedo with its fine library destroyed, as well as the episcopal palace; the famous cathedral badly damaged, its artistic treasures destroyed; 20 churches burnt down; 800 families made homeless, 200 children orphaned, 184 civil guards and 50 priests murdered. . . .

No wonder the leaders of Communism were satisfied. Their gratitude expressed itself in the report of comrade Pieck upon the world-wide activities of the Komintern. "The Communist party of Spain is now a hardy body and a powerful political factor for the development of the Spanish revolution. In the armed uprising of October, 1934, it played an important political role, though it was yet unable to take the lead."

The most important decision of the Communists was the adoption of a policy of "Popular Fronts" in every country, in order to pave the way for revolution. At the elections Communists were to be united with any political or other party willing to collaborate with them. Not only Socialists and Anarchists, whose ideals were opposed to those of Communism, were to be incorporated into the Popular Front, but also Republicans, Democrats, and

even Catholics who might be dissatisfied with the existing regime.

The formation of the Popular Front in Spain was the decisive factor which hastened the denouement. The events of 1936 are yet too recent to allow a complete survey. At the February elections the parties of the left polled together. It is usually asserted that, because the left won the majority of seats in the Cortes, the government representing this majority was a democratic government elected by the will of the people. The truth is quite the reverse. At the February elections 4,400,000 votes were cast for the candidates of the Popular Front, and 4,950,000 votes against (of which 4,600,000 for the National Bloc, and 350,000 for the Center Party). It was the deficiency of the Spanish electoral system, coupled with intimidation and other abuses, that enabled the left to obtain a majority of 10 or 12 seats in Parliament. The victory of the left was acclaimed throughout the country by an orgy of burning of ecclesiastical buildings. During the month that followed the February elections more than 200 churches were thus destroyed—a fact little known abroad because of the strict censoring of news by Senor Azana.

Anticlericalism was identified with adherence to the parties of the left, and no steps were taken by the



government to prevent or to suppress acts of vandalism and sacrilege. On the contrary, the government immediately became the obedient tool of the Communists. It decreed a general amnesty to all terrorists who had participated in the Asturian and other risings. By another decree it compelled employers to reinstate in their jobs all workers discharged or imprisoned for subversive activities, and to pay their salaries for all the time of their discharge. These concessions showed the extremists that all their actions would be condoned; hence many employers and officials suffered violence. During the three months that followed the February elections murders exceeded one thousand, and more than a hundred conservative newspaper-offices were sacked.

The government did not overlook the Army, and many commanding officers upon whom it could not rely were either dismissed or transferred. The same was done with the command of the Civil Guard, where all responsible posts were entrusted to members of the left. What remained of the conservative press was subjected to a most rigorous censorship. The outline of the events leading to the civil war would be incomplete, if another subversive element were omitted. According to its own admission,

Freemasonry is loath to advertise its activities. Yet in Spain it had to make certain disclosures, for fear that its members, for the most part belonging to the wealthy class, might be treated as bourgeois. Twice—on October 20, 1936, in the now Communist paper A.B.C. (formerly Royalist), and on October 15, 1936, in the Barcelona *El Dia Grafico* — Spanish Freemasons broadcast their solidarity with the Popular Front: they declared that their members were fighting with the Reds and working in various offices with the Madrid government. It was thanks "to the wise foresight of the Freemasons that a greater part of the *Guardia Civil* and the *Guardia de Asalto* were in the hands of trustworthy republicans even before July 18. It also was thanks to the Freemasons that the greater part of the Navy joined the Popular Front and that their rebellious officers were arrested." The declaration boasted that "the commanders on most of the (Red) Army fronts are Freemasons. Most of those who keep the fire going in the Press, on the platform, and by radio, are Freemasons, as are those who have prepared the victory by stages, and lastly those who abroad insist that neutrality should be given up."

Comrade Dimitrov and his fellows of the Third International were

right. The Popular Front government in Spain (as it would in other countries) proved an effective instrument for Communism. A pamphlet by Mr. Emil Burns published by the Communist party of Great Britain compares the weakness of the Spanish Republican-Socialist government of 1931 with the strength of the Republican government of 1936. The change was made possible by "the developing strength of the working-class as a whole, and this in turn was made possible by the developing strength of the Communist Party, and the triumph of its policy of unity and resolute class-struggle." This acknowledgement is important, for it shows that "class-struggle" was the driving power of the government of the Popular Front. It was this power that drove the mob to set churches and convents on fire, to murder officials, landowners, and

employers, to destroy newspaper-offices of opposing political views, to commit innumerable acts of savagery and sacrilege. It was this sinister power of Communism that organized the murder of that great Catholic, the deputy Calvo Sotelo, who knew that on July 18, 1936, a Communist *coup d'etat* was to take place. It was on the eve of that day that the government questioned the officers of the Madrid garrison upon their views. The Army answered that they would support public order against the Communists, on condition that a government strong enough to repress disturbances were formed and that no person implicated in Sotelo's murder should be a member of that government. In reply to this declaration the government dismissed General Franco, Mola, and Goded, and a few days later the civil war broke out.

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## SEED OF CHRISTIANS

Persecute a religion and you strengthen it, coddle it and it weakens. The English persecution of the religion of the Irish has so strengthened that religion that it has become a national characteristic. Up to England's persecution of the Irish religion, the Irish were not known as religious. During the Middle Ages they were anything but religious; no western European people had less regard for the sanctity of human life or of ecclesiastical property than the medieval Irish; every page of their chronicles from the 11th to the 16th century drips with blood. When the English attacked the religion of the Irish at the end of the 16th century, Ireland turned to religion in opposition to the enemy.

Austin O'Malley.

# Ladies of the Grail

By EVA ROSS

Condensed from *The Christian Front*

**The** Grail is the response of Catholic girls and women to the Holy Father's call to the Lay Apostolate.

Fifteen years ago, Professor van Ginneken, S.J., in Holland concluded that if Russia could spread her ideas with such effectiveness through the Komsomol youth movement, then assuredly a similar organization of Catholics ought to produce good results.

So a new religious society was founded, whose members were to wear modern secular dress and mix freely with "the world." By no means, however, was the modernity of their dress and life to be a compromise between the cloister and the world, or an effort to attract attention.

The new society was not without its trials. So many of the earlier members left—that in 1929 there were only twenty leaders ("Women of Nazareth" as they are called in Holland) to take up their former tasks, which included residential homes for working girls, and in particular retreat work among non-Catholics. Suddenly, the Bishop gave them orders to abandon all their undertakings and to devote their entire attention to the training of Catholic girls living in their own

homes. At the moment this order seemed a catastrophe, for it meant the ruin of all their plans. It was no slight sacrifice to give up everything, and to start anew along different lines. The reward of their complete obedience to ecclesiastical authority, however, has been the extension of the magnificent work of the "Grail" (as the movement is known today) half round the world.

The main object of the Grail is to organize groups of girls for Catholic Action; to train and help these girls in their own work for the apostolate.

The actual methods of organization vary in different localities but the usual procedure is for a few leaders to come to a diocese at the invitation of the Bishop. Generally a Grail house is established, as a center for whatever work the Bishop or his priests think best. Usually this Grail house serves as a non-residential club for working girls, university students, teachers, office workers, girls of leisure. These meet in groups according to their abilities and tastes and study subjects which will help to develop their special gifts. Some groups study plain-chant, others psychology, church history, Latin and other

*Villanova, Pa., (Reprint. Youth Leaflet No. 3.)*

languages, dramatic art—whatever is of interest or of local need. Together groups work for the missions, prepare monthly magazine articles, sew for the poor. The Grail members are ready to do anything which the local parish priests, in the name of Catholic Action, may demand of them. Ordinary girls in the world, for these Grail members are not the "Women of Nazareth," their religious welfare and their personal development is strictly taken care of. They are asked to formulate ideals, and to carry these out in practice; they are asked to try to become modest, humble, and restrained; particularly are they urged to pray diligently each day to know their vocation in life.

During the first year of membership the girl is an "aspirant." She is then initiated and promises loyalty to God, the Church and the Grail movement. She may then become a second degree member—mortifying herself more than others might consider necessary. Third degree members surrender their entire will to God and try to perform every action as an act of pure love of Him.

Now the members to whom we have just referred, are not the Leaders who direct the activities of girls. They are ordinary girls full of the healthy enjoyment of life, to whom the Grail has opened up

the true meaning of existence. This, of course, in no way excludes normal living, and is far from precluding positive fun!

There are now fifty centers in Holland with a total membership of more than 15,000; there are well over a thousand Grail members each in Germany and in England; at the invitation of the Australian Hierarchy, a Grail house and novitiate (donated by the Bishops) has just opened in Australia. A Novitiate was likewise donated to the England Grail by the late Cardinal Bourne of Westminster.

To attempt to give an account of the work already accomplished by the Grail since 1929 is well-nigh impossible. The success of their plays in Holland, Germany and England has been remarkable. Hundreds of members have taken part in them, and their audiences have already numbered several thousands, even tens of thousands. An out-of-work mining area in England has been given a new industry and new hope by the Grail, which established a toy industry there, and found an outlet for the finished products. The temporal happiness and companionship, the spiritual vigor, and the intellectual development which the Grail has brought to its thousands of members cannot be measured either in words or in statistics.

# Catholic Philately

By WINTHROP S. BOGGS

Condensed from **The Sign**

It is the boast of the stamp collector that the designs of the little labels he so avidly collects reflect the multitudinous activities and aspirations of mankind. It is not surprising, therefore, that so all-pervasive an influence as religion figures prominently on stamp designs. This is particularly true of those stamps from nations whose religious and political history are closely intertwined. Corollary to this is the fact that by far the greatest number of these designs of religious interest concern the Catholic Church, and picture on them places, persons, and events in its long history.

Our first interest is in those stamps that portray our blessed Lord. The first of these is the set issued by Italy in 1923, to raise funds for the Congregation for the tercentenary of the Propagation of the Faith. Almost eleven years passed before our Lord was again pictured on a stamp. In 1934 Brazil and Argentine issued stamps reproducing statues of Christ. The more famous of the two is the "Christ of the Andes," a colossal monument on the border of Chile and Argentina, dedicated to eternal peace between the two countries; this statue formed the subject of

one of the pair of stamps issued in honor of the Eucharistic Congress held in Buenos Aires. The visit of the Papal Legate, Cardinal Pacelli, to Brazil was the occasion for that country to issue stamps showing the gigantic statue of Christ overlooking the harbor of Rio de Janeiro.

The Madonna and the Child have formed the subject of many stamps from Hungary, Liechtenstein, Peru, Bavaria, and other countries. The set issued by Peru, which shows the Madonna and Child, was issued in compliment to the Pan-American Child Welfare Congress, held in Lima, 1930.

The Holy Eucharist is the theme of various designs commemorating Eucharistic Congresses. For the Dublin Congress in 1932 the Irish Free State issued two stamps picturing a chalice before "The Cross of Cong." The Philippine Post Office Department recently announced that it intended to issue a set of six stamps to commemorate the Congress at Manila this year. The design is most appropriate—a chalice in the center surrounded by grapes and wheat heads, symbolizing bread and wine.

*Union City, N. J. Feb., 1937.*



In 1910 Mexico issued a very unusual stamp in that it pictured Mass being celebrated on the Mount of Crosses, where a priest of the Church defeated the Spanish Viceroy in the struggle to free Mexico from the yoke of Spain. The victor was Padre Miguel Hidalgo y Costilla, the father of Mexican independence, who ended his days facing a firing squad. Hidalgo's portrait appears on numerous Mexican stamps.

Spain, whose history was so often marked by bloodshed, and today is engaged in fratricidal civil war, was the first nation to feature a Pope on its stamps. Not only was Pope Pius XI the first living Pope to appear on a postage stamp, but he is the first Pope to appear on stamps as a temporal ruler.

As a result of the Lateran Treaties the political unit known as the Vatican State was created, and stamps followed as a matter of course. The high values of the first issue show a good likeness of the Holy Father, and on the low values are the Papal Arms consisting of the Papal Tiara and St. Peter's Keys. These are very similar to the stamps issued by Pope Pius IX, in 1852, for use in the domains which were "absorbed" by the Italian Government in 1871. Excepting Pope Gregory XV, the only other Pope pictured on stamps so far is Pope

Gregory IX who is seen showing the Decretals on the stamps issued by the Vatican State to commemorate the International Juridical Congress in Rome 1934.

The noble army of saints and martyrs passes in review before us as we turn the album pages. St. Paul the Apostle is seen on several stamps from Malta. Another of the Mediterranean islands, Cyprus, pictures the discovery of the remains of St. Barnabas, "a Levite, a man of Cyprus by birth," whose Epistle is one of the Apocryphal books of the New Testament. This is the only example of an exhumation to be shown on a postage stamp.

Even more curious is the set of stamps issued in 1895 by Portugal to commemorate the seventh centenary of the birth of St. Anthony of Padua. Not only do the stamps show various scenes from his life but on the back of each stamp is a prayer!

St. Francis Xavier, the Apostle of the Indies, was commemorated by a set of stamps issued in 1931 on the occasion of the exposition of His body at Goa, Portuguese India. The most interesting of the designs is that showing the Saint's autograph; it is the only saintly autograph to appear on a stamp.

Strangely enough the Bible has rarely been illustrated on stamps.



The first stamp to picture the Bible was Bulgarian.

Not only have persons great in the history of the Faith been granted philatelic recognition, but many buildings raised to the glory of God have been featured on these bits of paper. To the Catholic, St. Peter's in Rome is the hub of Christianity. This greatest of all Cathedrals was first shown on a stamp in 1924, issued by Italy to honor the Holy Year. These stamps also give us views of St. Maria Maggiore, St. John Lateran and St. Paul's.

No discussion of Cathedrals would be complete without mention of the famous Rheims and Cologne Cathedrals. Both of these noble buildings have been the subject of stamp designs. The first was Cologne, which Germany in the dark days of inflation pictured on the 10,000 mark stamp of 1923, then worth about ten cents.

Rheims did not figure on stamps

until 1930 when two were issued, by France—the first showing the facade of the restored edifice, while the other shows us a “close up” of one of the angels entitled “The Smile of Rheims.” It is possible to go on almost indefinitely with these philatelic reflections of the Catholic Faith.

As time marches on there is no doubt that many more stamps of interest to students of religion will be issued, as fascinating and colorful as those we have briefly mentioned. There is also no doubt that a large proportion of them will be Catholic in motif, and add to the already long list that glorify the Faith. It will be seen that in this instance at least the collector's boast is no idle one, for practically every page in the stamp album has some reminder of Christ and His Church. Even so unimportant a thing as a postage stamp does its share to the honor and glory of God.

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## Thinker's Complaint

Of all the modern phenonema the most monstrous and ominous, the the most manifestly rotten with disease, the most grimly prophetic of destruction, the most clearly and unmistakably overshadowed by the wrath of heaven, the most near to madness and moral chaos, the most vivid with deviltry and despair, is the practice of having to listen to loud music while eating a meal in a restaurant

G. K. Chesterton.

# The Basic Church

By BARRY BYRNE

Condensed from **Church Property Administration**

## Foreward by Carl Von Treek

Social manifestations of our day have become common property, a new cultural ground for liturgical art is in the making. Without question, the cultural power of the Christian liturgy, which as far as art is concerned has been lying latent for over a century, barely nourished by the glory of former achievements, will again gain strength to build up a new creative art from its own rich resources. Attempts already have been made, attempts which have not all been successful, as happens in every new movement. But whoever looks without prejudice at the best of these new creations, will learn to understand that they are serious attempts although they may appear strange at first glance.

In plan, the Basic Church is similar to plans the author developed for the Pro-cathedral in Tulsa, Oklahoma; the Church of Christ the King, in Cork, Ireland; and other churches. Fundamentally, the plan was developed to accentuate the relation of the people to the altar. In effect, the end sought is an entire church which approaches the ideal

of being, itself, the sanctuary. By the plan used, the people are brought into closer proximity to the altar, more completely identifying their worship and offering with that of the officiating clergyman. To further this result, the sanctuary proper projects into the body of the church and the seats are brought up on the sides of it.

The contrast of this arrangement with that of churches in the Byzantine, Gothic or Renaissance styles, will be apparent when it is recalled that the altar, in these historic styles, is retired to the rear of the sanctuary and the sanctuary is recessed away from the congregation. In correctly developed historic styles, the altar is a remote and distant thing. In the Basic Church, the altar, in contrast, is moved forward into the church and the sanctuary projects into the midst of the worshippers, giving proximity to the altar and a psychological effect of participating in the mysteries of the altar.

Effort was concentrated on producing a monumental, well-constructed, totally fireproof church at an absolute minimum cost. The term, Basic Church, has a definite meaning in this connection, indi-

*Administrative Pub. Co., Inc., 135 W. Wells St., Milwaukee, Wis. Feb., 1937.*

cating not only a type of building but also a process of construction elastic enough both to meet present needs and provide for future desires. It is a permanent church that can be built and occupied at a minimum expenditure. The structure would be complete with walls, roof glazing, lighting and heating, with the exterior brought to a finished surface. The interior design is of pleasing proportions, interesting in its parts, requiring no added finish—but providing for cast stone finish at a later date if desired.

The minimum cost, therefore, results in a usable dignified building suitable for church purposes, to which decoration may be added, if enrichment is desired, with no structural alterations, waste of materials, or interruptions to use.

Structural elements repeating similar sizes and shapes for the walls and roof of the Basic Church were adopted for economic and architectural reasons. In the Church of Christ the King, at Cork, which is of concrete, use was made of such repeated forms and sizes of elements. This church demonstrated the economy of the method as it was built complete with altars, glass and pews for approximately \$130,000 and has a capacity of 1,400 persons. In the Basic Church, repeated elements of uniform size are the supporting piers, concrete

vaulted roof, and pre-fabricated units of cast stone. The concrete vaults, of which there are four extending across the church, are of the Z-D barrelshell construction supported on five piers on each side. The initial structure is, therefore, a skeleton similar in idea to that of office buildings. The wall space between the piers is designed to be filled with prefabricated units of cast stone separated by areas of glass. These cast stone units are factory made and delivered to the building site ready for fitting into the skeleton structure. Polished cast stone or that of the expose aggregate type such as used in the Department of Justice Building in Washington and the Bahai Temple at Wilmette, Ill., may be used with equally pleasing effects.

The approximate cost of a Basic Church, to seat 780 persons, is \$45,000. This estimate is based on building costs in the New York region. If a diocese were to construct a number of churches at one time, as has just been done in the environs of Paris, the cost would be considerably reduced from this already small figure. Exact duplication would not be essential in group production, and substantial savings would be effected . . . even with marked variations in design to suit different sites and seating requirements, and to avoid monotony.

The animating idea has been to meet a condition of need within the Church. It has been necessary to design a number of churches around this idea of structure, to test its capacity for architectural variation. It will be readily seen that a church plan on the basis of such a skeleton may take any known form—octagonal, oval, or cruciform, or variations and combinations of these forms. Any of these variations in plan will produce an entirely different architectural composition in a building designed in harmony with it. There is, therefore, nothing about the Basic Church idea that forces religious

edifices into a set mold or size. The reverse is true, as the possibilities in design are quite elastic.

Any suggestion of impermanence is eliminated in the Basic Church, because it is designed as a church of concrete, with color decoration an integral part of the concrete material and equally imperishable. The intrinsic dignity of an interior of concrete walls and roof can be appreciated when one recalls the impressive effect of the stone interiors of the older churches of Europe, where the exposed masonry creates an atmosphere which is suitable to that repose of mind which permits absorption in prayerful worship.



## In Praise of Gothic

Mr. Cram, in a lecture in Pittsburgh, attributed the rise of Gothic architecture to five things: Norman blood, Monasticism, Catholic faith, Sacramental theology, and a Christian commonwealth. He denounced heresy as being the death-blow of genuine Christian architecture, and he drew a deadly parallel between the constructive achievements of the monks and the destructive activity of the heretics who fostered the religious revolution in the 16th century. He called the Middle Ages the most wholesomely organized, the most sanely balanced, and the most spiritually stimulating in the entire history of the world, and he asserted in tones measured, deliberate and resonant, that sounded like the tolling bell of a passing soul, that the greatest economic disaster in the history of England was the suppression of monasteries.

Reported by Dr. T. F. Coakley (1917).

# Open Confessions

By HELEN WALKER HOMAN

Condensed from *The Cowl*

"Too late." How often that phrase has been cruelly flung at me, causing agonies of inner consternation and resentment! So it was with school, so it has been with trains and with steamers, editors and printers—and last but not least, parties. I was born, they have said solemnly, without any time-sense—whatever that may mean.

An unsympathetic family, a not understanding circle of friends, have crushed me under this oft repeated accusation. They think that I like to be late; that I don't mind at all keeping others waiting—whereas the truth is that each time it happens I'm devoured by the keenest inner remorse. I haven't wanted to be rude—it's only that the clocks have moved so much faster than they had any right to.

Another phrase with which they have sententiously peppered me, is: "Punctuality is the courtesy of kings." To which I have never been able to make adequate reply until recently. Thanks to Agnes Repplier, there now is an answer. It is: "Perhaps; but it hasn't always been the courtesy of queens."

In Miss Repplier's delightful new book, *In Pursuit of Laughter*, she declares that Queen Elizabeth was

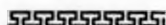
always late. It's the first thing I ever heard about Queen Elizabeth which has made me at all sympathetic with her. Yes, due to her, I can now get off that line about queens. But all the time I'll be having an uneasy feeling about President's wives. I'm afraid they seem to be punctual. Mrs. Roosevelt, for example.

I had the honor of entertaining her at luncheon a few weeks ago, and she not only arrived on time, but a half-hour ahead of time. Her secretary had made a mistake in telling her the hour. Now, as hostess and by dint of heroic struggle, it is really possible for me to be ready on time. But to expect me to be ready a half-hour ahead of time is like asking nature to reverse its laws. Hence, at the moment Mrs. Roosevelt arrived, I was incommunicado—engaged, let it be confessed, in changing my stockings, a "run" having diabolically appeared just when I thought I was ready to descend the stairs. Fortunately Mrs. Roosevelt, the most gracious of guests, did not seem to mind at all that I was not there to greet her on her arrival, nor that she had to wait a half-hour for her luncheon.

*Capuchin Monastery, 110 Shonnard Place, Yonkers, N Y. Jan., 1937.*

A much more appealing sample of tardiness than Queen Elizabeth is, of course, Saint Thomas the Apostle, who wasn't present in the Upper Room that night he should have been and when all the other Apostles were there—the night their Lord showed Himself—and who only arrived the following week, “when it was late that same day.” Saint Thomas, being himself, was forgivable. Queen Elizabeth, being herself, was not. I must either acquire sainthood, or renounce unpunctuality. Both extremely difficult feats—one of them entirely impossible.

Another tardy Saint, according to Miss Repplier, was Saint Thomas Aquinas. (I wonder if there can be anything in that name of Thomas? Perhaps the Thomas's just can't help being late.) “Of all the charming tales told about the Saints of God,” she writes, “no one is so charming as that of Saint Thomas Aquinas hurrying as fast as so heavy a man could hurry along the corridor of the monastery to vespers. As he passed a statue of the Blessed Virgin, it opened its lips and said admonishingly, ‘Thomas, you are late.’ To which the Saint replied, also admonishingly, ‘Mary, it is the hour of silence.’”



## Beautiful Penance

A Bible displayed to visitors at the Congressional Library at Washington could not be matched today by the best printing office in the world. It was written by a monk of the sixteenth century, and was the work of a lifetime. Even under the microscope, not a single flaw can be found in all its thousand pages. The general lettering, which is in German text, is arranged in two columns on each page, and nowhere is there the slightest irregularity of line or space. At the beginning of each chapter the first letter is usually two or three inches long, and is brightly illuminated in red and blue ink. Within each of these capitals is drawn the figure of a character of whom the chapter treats.

Legend relates that a young man who had sinned greatly became a monk, and resolved to do penance for his misdeeds. He determined to copy the Bible, that he might learn every letter of the divine commands which he had violated. Every day, for many years, he patiently pursued his task. Each letter was wrought with reverence and love, and when the last touch was given to the last letter, the writer, then an old man, reverently kissed the page and folded the sheets together. The parchment still is in a perfect state of preservation. The volume is kept under a glass case, which sometimes is lifted to show the visitor that all the pages of the book are as perfect as the two which lie open.



# Problems of Modern Austria

By JOHN MURRAY

Condensed from **The Month**

**There** used to be a sentence current that, whereas the political situation in Germany was serious but not hopeless, in Austria it was hopeless but not serious. As a statement, it is amusing, but though it may have had some measure of truth when it was first made, today it is singularly false. The post-war Austrian has shown a remarkable habit of keeping his feet, in spite of the avalanche of inflation and the strong gales of internal struggle and external pressure. However, no one will deny that the position is a grave one.

With the break-up of the Empire after the World War, each of the new States strove to husband its local resources, refused to export anything, and seized whatever rolling-stock chanced to be on its territory. This bore hardest upon the Austrians who could obtain neither wheat from Hungary nor coal from Bohemia. For two weeks in 1919 it was impossible to run the trams in Vienna for lack of coal.

Meanwhile, a Republic had been declared. The Socialists were the controlling element. In Vienna there were riots and strikes; the economic situation was critical, though the full effects of inflation were not ex-

perienced till 1921; a Communist *coup d'état* might have met with considerable success. However, the second elections, held in October, 1920, established a new balance which was to continue until the dissolution of Parliament in 1933. Henceforth, the Federal Government was to consist of a coalition of non-Socialist parties with the occasional experiment of a Cabinet of more or less non-party officials. For thirteen years the capitol witnessed the presence side by side of two governments, the Federal, which was non-Socialist and opposed to all Marxism, and the local Socialist government, with a large measure of independence, guaranteed to it by the Constitution.

The first of the vital problems of post-war Austria was, accordingly, that of the tension between the dual government in Vienna, the national and the municipal. Constitutionally the position was a stalemate. Without a majority of two-thirds it was not possible to alter the legal constitutional status. As the Social-Democrats (Socialists) held some 40 per cent of the Parliamentary seats, such a majority could never be secured. The problem was solved in another manner. Parliament was

*31 Farm St., Jerkeley Sq., London, W. 1., England. Feb., 1937.*

dissolved in 1933 on a technical point, the party-system abolished, and a new conception of Government and State slowly elaborated.

The situation had been rendered particularly difficult and critical by the growth of an Austrian Nazi party. The arms of the old monarchy included a double-headed eagle. It was not an inapt symbol of the position in which Dr. Dollfuss found himself. He had to fight on a double front against a strongly-positioned enemy on the left and growing Nazi forces on the right. It is not without significance that it was the latter, and not the former that was responsible for his death.

The second problem, consequent upon the solution of the first, was that of the control and eventual dissolution of the various armed forces which were to some extent independent of the Government. The national militia was small, restricted by the Peace Treaties. It had been organized by the Socialist regime immediately after the War to fulfill the double function of a national militia and party shield. But this had soon been purged of Socialist influence and converted into a small Federal Army.

The Socialists then created another body, the *Schutzbund*, to safeguard the party interests. In 1933 the *Schutzbund* shared the fate of the Social-Democratic party.

The *Heimwehr* remained. Stronger than the *Schutzbund*, the *Heimwehr* was a collection of volunteers ready to support the Government but not directly under its control. It had grown out of the peasant levies required for the defense of the frontier after the War. It was encouraged and supported by Italy and was still necessary as a check upon the Nazi and Socialist opposition. There could be no question of dissolving or alienating it until there should be some adequate substitute to replace it. That it has now been superseded is due to the patience and shrewdness of the present Chancellor.

Various events in 1936 revealed disunion within the *Heimwehr* ranks and a growing popular dissatisfaction. The too open approval of the Abyssinian campaign was resented and the re-election of the deposed Major Fey as leader of the Vienna section was a blow to the authority of Prince Starhemberg. In May the Chancellor had taken over the command of the Patriotic Front himself and reduced the number of pro-*Heimwehr* Ministers in the Cabinet. Starhemberg was no longer Vice-Chancellor. A decree was adopted which incorporated the *Heimwehr* in the Patriotic Front under the Chancellor's leadership. This was finally realized in October when the last of the privately-con-

trolled forces ceased to have a separate existence and power was concentrated in the hands of the Chancellor, Herr von Schuschnigg.

This concentration of power, however, is not regarded as an ideal, but merely as a temporary expedient to allow the new Constitution to be put into practice. This is a far-reaching project and is the third and most important of Austria's internal problems. As is well known, it is an attempt to re-create a Christian State, inspired by the social doctrines of the encyclicals "Rerum Novarum" and "Quadragesimo Anno," and its preface ends on a note that is very unfamiliar in modern political documents

"We have drawn up this Constitution, hoping for the help of God on our work; and we pray for His blessing upon it, now it is achieved. And whatever fate He may design for it, we can but say: His will be done."

The country is defined in its first article as a Christian, German federation of States. The nation is organized according to the activity in which persons are engaged. All activity is to be organized in seven classes: Agriculture and Forestry; Big Industry and Mining; Smaller Industry and Trades; Commerce and Transport; Finance and Insurance; Free Vocations; and Public Services.

Of the seven classes, two were completely organized from the beginning: Public Services, and Agriculture and Forestry. The first class is very comprehensive, ranging as it does from the highest grade of civil servant to the humblest charlady in a village post office. For the second class, the existing Peasant Associations have been utilized as nuclei. Of the five classes not yet dealt with, that of the Free Vocations' almost defies organization and is still to be settled.

The new scheme of things is an ambitious effort to reconstruct society in the form of a Corporative State and in harmony with the principles enunciated by the encyclicals. Its makers are still faced with many grave problems, not least of which is the uncertainty as to what proportion of the people they can rely upon for sympathy and honest cooperation. Among the workers, strictly so-called, there are many who resent the disappearance of the Socialist party and nurse a bitter memory of the street and apartment fighting of 1934. Even among the peasantry it would be hard to speak of unanimity. For many of them, less perhaps from any settled conviction than from the hope of easier conditions for trade and barter, would support a Nazi regime and even union with the Reich.

For the present it is enough to say that the third problem, that of providing an adequate substitute for Parliament in the normal sense, has been faced with a courage and wholeheartedness worthy of respect and admiration. It gives the lie to

the statement with which I began this account. The situation is serious on every side. If it is hopeless, it is not so in the minds of the new constructors, but in the future destiny of their construction, which no man can foresee.



## THE WIFE OF JACOPONE Da TODI

There is a story told about one of the leading Franciscan poets of the 13th century—how he came to join the Franciscan Order. In his youth, like St. Francis of Assisi, he was a gay courtier, and he was married to a young girl, highly cultured and radiantly beautiful. One day he and his bride attended a wedding celebration. In the midst of the dance the floor gave way and fell with a crash. His young bride lay before him in all her festive raiment and sparkling jewels—a corpse.

When her party dress was removed, a penitent's hair-cloth robe was found upon her body. Her husband, profoundly touched, disposed of his property, became a Franciscan, and years afterwards wrote that wonderful line which is the key to Dante's *Purgatorio*, and in which he represents Christ speaking to the individual soul: "Put love in order, thou that lovest Me." Surely when he penned that line he must have thought of the girl who had once been his wife. She was a girl in the world, and the world with all its allurements called to her as it calls to every girl today, but she listened to Christ and put her love in order. She was bright and cheerful; she dressed according to her station in life; she was active in social functions but the point about her is that, "adorned outside," she was "a hidden ground of thought and austerity within."

Catholic Educational Rev. (1931).

# "Ite Missa Est" and Catholic Action

By JOSEPH KOECHER

Condensed from *Orate Fratres*

**Ite missa est.** These words mark the formal ending of the Mass. "Go, this is the dismissal." With a proper eye for externals, the liturgy ends the solemnities with a formal statement. The Mass is no mere pageantry, to be ended by the lowering of a curtain. It is a vital act in which all have taken part. The congregation is no mere audience, free to leave at its own pleasure. The people are to be treated as true participants, taking their cue from their head, the principal minister of the ceremony. When the people are told that their participation has come to an end, they respond with "Thanks be to God" for the privilege of participation which has been accorded them.

Consider how the Church treats these words. In Eastertide she adds *alleluias*, and she commands that at high Mass they be sung, often giving them the same melody as the *Kyrie*. Such solemn consideration is given because of the deep spiritual significance of the words. The whole Mass has a depth and richness which would almost seem divine; and even in the simple words of closing the same holds true.

In order to get the full benefit of the words, the Latin word, *missa* which bears the burden of the context, must be examined. Scholars tell us that the word is an old form of the Latin *missio*, which we find in our English word "mission". The Latin word can be translated "dismissal," which is passive in tone; or, "sending forth," which is definitely active. The difference becomes apparent by contrasting the phrases "sent away" and "sent forth." The English "mission" uses the latter meaning—a mission being the act of sending, or the state of being sent out to perform some special act. The one translation contains no hint of successive dependent action; the other is pregnant with the thought of work about to be done.

"Go, this is the sending forth." Now the phrase rings with a magnificent commission. In it is heard the echo of a former command. In it is the sanctity, the majesty of the first High Priest: "Go ye into the whole world and preach the gospel." As Christ commanded His disciples at the end of His earthly stay, so now does He say to His people, through the priest, at the end of Mass: Go ye into the world. Now that I have shed My blood for you,

*Collegeville, Minn. Mar. 1, 1937.*

Go now that I have atoned for your sins, go! You, laborer, go to your factory; you, farmer, go to your fields; you, business man, go to your office; you, mother, go to your home; you, teacher, go to your classroom; you, children, go to your school. Let each go to his appointed place; each fulfill the obligations imposed on him! Preach the gospel, in your own particular sphere, by word and by example. Support those who are officially appointed to carry that work beyond the limit of your sphere. Defend that gospel against those who attack it, defend its custodian, the Church. Go ye into the whole world that all may hear the truth, all know of the glad tidings, wherein is contained the solution to the problems of life, wherein lies the way to happiness. This is the commission given to the laity. They are a priestly people. As the Father sent Christ, as Christ sent His disciples and priests, so now does the priest send his people out

into the world to fulfill their mission. It is a holy charge, the call to individual Catholic life, the call to organized Catholic life, to Catholic Action.

That is the import of the "*Ite, missa est.*" As the priest, the pontifex, constitutes the bridge between God and the people, so do the words of dismissal form a bridge between the two acts, the Mass and Catholic life. The sacrifice is to be carried out of the church and into daily life. The offering and the consecration of one's self that has been made during the Mass is now to be made operative in deeds in the vast cathedral of the world. Now is understood the response, "*Deo gratias.*" Thanks be to God for the Sacrifice offered for us; thanks be to God that we could offer ourselves in this Sacrifice; thanks be to God for strength and grace we have been given to go out into the world, under sacred commission, to make our sacrifice.



## ACTIVELY

The Mass is the Sacrifice of Christ; but every baptized person is a member of the Mystical Body whose Head is Christ. When therefore the Head is offering the other members of the Body cannot remain passive; they must co-offer. The Missal, in its liturgical texts and ceremonies, gives genuine expression to this self-sacrifice. To express this sacrificial spirit, to awaken this sacrificial love, and to show this self-sacrifice—that is what is meant by active participation in Holy Mass.

**Boeser-Cannon: The Mass-Liturgy.**



# Tradition in Chinese Brush and Verse

By TOU CHOU JEN

Condensed from *Fu Jen*

The Chinese painter does not try to copy nature. The precision dominating Western schools enables them to become excellent portrayers of landscape, men, flowers, animals. The Chinese painter insists that his brush shall be a spiritual outlet. Juo Johsu insists this necessary inner harmony cannot be learned by study; Tung Chi Chang says more amiably, "By reading 10,000 books, and traveling 10,000 miles one can cultivate something approaching the spiritual rhythm."

This rhythm will itself animate his brush; so believes the Chinese painter; but of course he must cultivate in himself a refined delicate attitude towards the objects he portrays. Never could such an artist arrange for "sittings" as certain of the best Western artists have done with successful results.

The onlooker must be appreciative: he must be able also to reconstruct the vision that animated the creator; this affinity, however brief, establishes the merit of his work in the eyes of the observer: he has become somewhat imbued with the spirit of the creator.

A by-product of this is that much of this painting, like their poetry, depends on the pure visual effect.

Thus consider this poem of Li Po:

The warm spring opens the flowers,  
the fairy ox lies down.

The white crane sleeps above on the  
lofty pine tree's crown.

The river gleams with twilight; as  
now our speech is done.

Alone I cross the chilly mist descending  
with the sun.

Chinese poetry has persisted for centuries in conveying its message of beauty because it mentions just those significant physical details that communicate beauty in any age—the precise way a flower bends in the breeze, the exact color of afterglow on old walls, the fine fury of stormy waters.

A simple rule of thumb for real appreciation of Chinese art painting is to consider the landscapes, for instance, from a totally new angle; imagine you are on a high peak viewing miles of country below you. You will find that the many minute details crowding the background become quite clear in your mind.

A surface skim of Chinese painting will attract and delight; but to appreciate their genuine beauties one must ponder the values lurking below the surface which the artist hints at rather than asserts.

*Catholic University, Peking, China. Feb., 1937.*

# The Credo of an Artist

By LUCAS CH'EN\*

Condensed from **Fu Jen**

I am deeply absorbed in Chinese painting. But of the twelve or thirteen years devoted to that work, nine were given to Christian art. This was a happy choice. After meeting Monsignor Costantini, years ago, I became much attached to him, and he gave me many valuable hints. Since then it has been my constant endeavor to paint sacred pictures according to Chinese art.

Painting increasingly more from year to year, I learned to know the Catholic Faith and on the feast of Pentecost, 1932, received the holy sacrament of Baptism. Thus did I return to my God. And this climax makes it evident that preceding events were directed by God's grace.

Formerly, many of the Chinese painters ridiculed my Christian Catholic pictures. Naturally I did not concern myself about their derision; for I believe that when I paint the wonders of Christianity according to the ancient rules of Chinese art, the painted object exerts a new and strange effect, and that at the same time I enrich to a marked degree the old laws of Chinese painting.

As a matter of fact, there are many Chinese painters of whom one actually cannot state what they offer

to society. They create their works of art for the rich. I have an entirely different objective. If then, I present Catholic doctrine through the medium of pictures, I can in that way make Eastern art appeal to the West and introduce it there. Surely the promotion of Eastern culture in that way is at least slightly meritorious.

Still another motive urges me on. If I can represent the teachings of our holy Church in pictures according to Chinese art, and by means of such natural impressions draw the Chinese to know God, why should I not render so useful a service? Reasoning thus, I have made this task my life's work. At present I am instructing a number of young students in order to develop more talent which will spend itself in portraying the marvels of the Church in paintings of Chinese type.

I do not expect my disciples to produce a steady stream of masterpieces, but the work they have thus far exhibited testifies to an ardent zeal for Catholic art, and demonstrates that there is a genuine future for Chinese religious expression in painting.

\* Known as the dean of Chinese Catholic artists.

*Catholic University, Peking, China. Feb., 1937.*

# Some Aspects of Communist Tactics

By LUCIANO BERRA

Translated and Condensed from *Vita E Pensiero*

**Communism** has one single spirit and aim, and, in the hope of realizing its aim, resorts to diverse methods. This atmosphere creates tactics. One who has a good perspective notices contradictions which would appear irreconcilable if a more attentive examination did not reveal a perfect identity concealed under diversity of method. Violently anti-religious in some countries, Communism is elsewhere a stranger to gestures of sectarianism or hatred of religion. On one side "the closed fist" and on the other the "extended hand." Do two Communisms exist? Can one speak of a cleavage in international Communism? Can one trust a Communism which is domesticated and conciliatory on the religious question? In France where Communism spied the possibility of contacts which would have increased its power, it has fostered the belief that it is not anti-religious or anti-clerical. It has become a Communism of "good families," a Communism which does not swear at priests. It does not go to Mass, to be sure, but it does not disdain the company of a priest, whom it would address as "Monsieur l'Abbe." By this attitude, it has become acceptable to some who would have been

scandalized at cursing but who are not scandalized at a "bold experiment" in social renovation. Renovation or revolution? The play upon words continues. There has been talk of an agreement between Communism and Catholicism. To be more exact, there has been such talk in France.

Meanwhile the "policy of the extended hand" on the part of the Communists is becoming more insistent. Politics is trying to strengthen the possibility of agreements between Catholicism and Communism. If the religious factor were taken away what would restrain these two forces from reaching an agreement? An example of this attempt is the letter addressed to the parish priest of Montfort-l'Amaury by Raimondo Meunier, Secretary of the Communist Party for the region of West Paris. The letter was printed in the **Voix Populaire** after the parish priest had pointed out the Communist danger and insisted that steps be taken to avert it. The letter of Meunier reveals clearly the principle behind French Communist tactics in general. The letter begins by mentioning the "massacres" committed in Spain by the

*Universita Cattolica del S. Cuore, Piazza S. Ambrogio, 9, Milan, Italy. Jan., 1937.*

soldiers of France who are accused of profaning churches. It continues with a plea difficult to surpass.

"The Communists in turn take pride in declaring that not one church has been touched by them in cases in which churches had been transformed by the rebels into munition fortresses making thereby the house of Him who said: 'Thou shalt not kill' into ramparts which vomit forth death. To fight the crimes of the rebel assassins is an issue in which all of us can join, especially since the Spanish Rebellion has been affected through Hitler, the oppressor of German Catholics, who wishes to bring ruin on France, threatening thus the security of our Country. In the face of the danger which threatens us, we Communists wish to work for security and to assure the future of humanity. We think that on these problems the great majority of the French people can unite against their enemies without the question of anybody's religion entering in. In the daily paper, intentions are attributed to Communists that are not theirs. Far from fearing disputes on the arguments which it arouses, we desire them, but we wish them conducted on true, honest, and sincere methods."

"We wish to conclude this long letter with a proposal of union. When the future of humanity is at

stake, we must unite to save it. When the Country is threatened we must unite to guarantee the security of it."

Passing over certain "little inexactitudes" contained in this letter, two things stand out: no longer is anti-religious strife spoken of; on the contrary, the excesses committed by revolutionaries of Spain, are branded as 'profanations.' The atheists have disguised themselves. There is talk of a crusade, of a defense against danger, of security of our Country (with a Capital C). After having dipped the tips of their fingers in holy water, the Communists hoist their three-colored banner. Whence comes the danger? From what threats must the country be defended? Behold, there arises the spectre of Germany. The new Germany of Hitler, as yesterday, the old Germany of Wilhelm, is the eternal enemy of France. Germany has moved her troops to the Rhine. There is need of defense, of unity, and of opposition to the danger of invasion. When Germany is discussed in France, everyone is in perfect agreement. It is a bugaboo used to cover many things. Thus Communist Internationale has been given a gloss—albeit a little too shiny—of Nationalism. Speaking to Catholics, one should not forget to mention Hitler as "the

oppressor of German Catholics" (naturally one should not recall that this applies to Lenin and Stalin). Thus are uncovered their two main devices: truce to the anti-religious strife; exploitation of patriotism.

It should not be difficult to discover the trick which lies so clumsily hidden under these attitudes in every case: on one side the necessity of bolstering up the "popular front" in which they are beginning to notice some cracks; on the other the desire of scenting the French-German dissension and of closing the avenues of accord. The order of Moscow—directed not only to Paris, but to many another metropolis—is to exploit every possible pretext of putting Germany—where anti-bolshevism has a formidable position—in a most difficult position. If all roads lead to Rome, many lead to Berlin and one of these passes through Paris.

The parish priest of Montfort-l'Amaury did not fail to answer in very clear terms the invitation of Raimondo Meunier (but his letter of response has never appeared in *Voix Populaire*.)

In the summer of 1935, when the JOC celebrated their fiftieth anniversary in Paris, the streets of the city were decorated with great placards on which the Communists invited the JOC to join them. Other events of the summer were most il-

luminating—although isolated and localized. In some Communes of the banlieue, Catholics and Communists seemed to have already reached some agreement. Meanwhile agitators of world culture saw the possibility of agreement between these two forces. The JOC Congress was unanimous against any compromise. The *Terre Nouvelle*, then on the eve of its condemnation, concluded a series of warnings and of denunciations. (The Ecclesiastical authority of Paris had already put Catholics on their guard by exposing the false Christianity of this paper.) The Bishop began a vigorous campaign to put Catholics on their guard against confusing method with spirit, tactics with doctrine. The final document on the matter is the speech delivered by Cardinal Lienart to the Catholic Congress of Lilla, followed by the most courageous letter of the Cardinal himself addressed to Marta Desrumant, to Ramette, and to Hentger, secretaries of the Communist Party in the North District, who, after the speech, had threatened the Cardinal with violence.

There are plenty of similar episodes which have aroused considerable surprise and anxiety. Meanwhile the Episcopacy mindful of the words of our Holy Father, is fighting Communism and making clear the absolute irreconcilability

of Church teaching with some views of intellectual groups who have philo-communistic tendencies.

Can one speak of serious compromise on the part of French Catholics towards Communism? Can one speak of a profound schism in the Catholic camp on this specific point? Ought one to utter a cry

of alarm? I do not think so. Lacking now the possibility of a complete and thorough investigation of the situation one can, however, say in a word that the great structure of French Catholicism is conscious of the absolute irreconcilability of the Church with the people of the "extended hand."

### EXPRESSING THEMSELVES

A college boy of twenty had an article published in a magazine the other day. Probably a good many of his elders read it with concern; troubled, helpless before its youthful bitterness, as middle-age so often is before the challenges of youth. The article caused no special sensation, because it only said what we all know that the rising generation is saying, or rather shouting and babbling and screaming at us all the time.

Reading it, I wondered if the old days of flogging youngsters had been wholly mistaken, after all. Not that there is any answer in a flogging. Martyrs have been flogged, and their causes have lived on. But these boys and girls of ours who chatter so glibly of Communism and Socialism, who are so sure that every other country in the world is smarter than their own, who attack their Constitution, their national ideals, their parents and society in general so mercilessly, have no cause. They are simply undisciplined children who weren't properly trained in their nursery days, who weren't told to mind their manners, and obey their elders, and do their duty. Life has been made too smooth for them; learning has been substituted for character development; their absurdities have been permitted to develop until their most ridiculous opinion is received with respect. No magazine ought ever to have published this article.

The magazine, to be sure, explains that this is to show us elders what the youngsters are thinking. But as a matter of fact the youngsters aren't thinking that way at all, or any way at all. They are restless adolescents, as we were thirty years ago; they love the sound of their own voices, and it excites them to find fault with their world.

Kathleen Norris.



# Sifting the Spanish News

By OWEN B. McGUIRE

Condensed from *The Sign*

If the Anglo-French policy of non-intervention is made really effective there can be no doubt that the Spanish Nationalists, as they rightly call themselves, will win the war. Up to the date of this writing the non-intervention policy has not been effective. It has been fully established by impartial witnesses that from the day the war began there was a constant stream of "volunteers," guns, tanks, trucks and munitions pouring into Spain across the French frontier, and by the sea to the ports on the northern coast.

All that was going on before a German or Italian soldier had come to the aid of General Franco. It has been going on, and still continues at the Catalonian frontier, where the correspondent of *The Times* of London acknowledges that Russia is in full command. The correspondent of *The New York Times* and even the dispatches of the Associated Press have acknowledged that there are 45,000 foreigners under arms fighting for the Reds. Most of them are veterans, and they have imposed discipline on the Communist and Anarchist militias. Had it not been for their intervention, Franco would have been in Madrid in November.

But to the informants and commentators of our press, Hitler and Mussolini are the real villains of the piece. Day after day we are told of the number of Germans and Italians in Franco's army, but there is seldom a word about the foreign Reds on the other side. We have been told repeatedly that to win the war Franco needs an additional army of at least 60,000 men.

The truth is that his success is certain if the intervention I have described is stopped effectively. The revolt of the army was not partial. Every garrison in the nation joined the insurrection. Franco is now occupying two-thirds of the whole territory of Spain. He can draw on that territory for new recruits.

To read the daily dispatches, as well as the letters to the press from the Pinks, Reds and ignorant sympathizers with "Spanish Democracy," one might be led to believe that hitherto Franco has depended solely on Moors, mercenaries and foreign Legionaries. The implication, of course, is that these are all foreigners employed and paid "to make war on the Spanish people."

Now, these Moorish soldiers certainly do not number more than ten

*Union City, N. J. Feb., 1937.*

or twelve thousand. They are, and were before the revolt, a part of the regular Spanish army. They are paid, of course, as all soldiers are paid, and as they were paid before the war commenced.

The Foreign Legionaries are not foreigners. That is only a name borrowed from the French. The Legion is not and never was composed of foreigners. It is at least 95 per cent Spanish. I have known several of its officers, who had served in the long-drawn-out war in Africa. This army which is fighting "to save Spain and Western civilization," as Unamuno expressed it, is neither foreign nor mercenary nor Mohammedan, and if left alone will accomplish its task in due time.

I might add here that one should not be misled by what appears in the daily press from correspondents in Spain, especially those writing from Madrid and Barcelona. Even the best of these, when non-Catholic, are biased. They are subject to the anti-Spanish and anti-Catholic tradition in which they have been brought up and which has come down to them from the Elizabethan period in English literature and English "official history."

When the correspondents rushed to Madrid for "copy" after the election in February, and again when the civil war broke out, they were told that Spain had been

feudal and mediaeval, that the Church was immensely wealthy and controlled the government and the education of the well-to-do, while it kept the toiling masses in ignorance in order the more easily to have them exploited by the wealthy. They were told that leaders of the army were Monarchists and Fascists and reactionaries. They were told that all the land in Spain was owned by a few dozen aristocrats who shared their wealth with the Church in return for aid in helping them to oppress and exploit the millions, and that the sole purpose of the revolt was to destroy democracy by making war on the Spanish people in order to perpetuate Mediaevalism by a Fascist regime.

But not one word of it is true. Yet such statements as I have summarized above have been repeated in conservative journals by such eminent informants of public opinion as Leland Stowe and Albin C. Johnson. These two are not the only offenders, but I use their names as representing a class from whom something better might be expected.

But when such men deceive the public and deceive themselves, what can we expect from the propagandists of "The North American Committee to Aid Spanish Democracy" when they organize meetings and pass around the tin boxes?

What can we expect from the "League Against War and Fascism," or from such publications as *The New Republic* and *The Nation*, whose writers are ready to sneeze in unison whenever the Godless Soviet tyrants take snuff?

The truth is that the actual leaders of the army are practically all comparatively young men and ardent Republicans. If they have declared that the parliamentary system as it functioned in Spain must be changed, that does not mean that they are not democrats. Everyone who knows Spain will understand the necessity for such a change. The Spanish parliamentary system, as it functioned in fact, has been the curse of the country for over a hundred years.

Both under the Monarchy and the Republic, Spain was actually governed by local bosses who were actually impartial as to whether the government at Madrid was Liberal or Conservative, of the Right or of the Left. When the local boss wanted—and usually succeeded in getting—was to be king in his own bailiwick and to distribute the spoils. Under the Republic only the bosses were changed.

Before the elections of last year Cabellero declared openly and frankly: "If the Rights win the elections we go to Civil War on the morrow." And it was really "on the morrow" that the Civil War began, for it was on that day that the Socialists, Communists and Anarchists began their campaign of bombing, arson and assassination, which was really a war on all government—and none the less a war because what was in the place of a Government did not meet the challenge. Five months passed before the army met it.

But the army will not be alone in the work of reconstruction. The Ceda (the Robles Party) held its own in last year's elections. It was deprived by violence of about thirty or forty seats. But it still retained ninety-five. When the party is over the Robles Party and those who believe in its policies will be the main political force left to support and advise the military leaders until normal conditions are established. Franco and Robles are intimate friends and are in agreement on future policies for Spain. It was Robles who, while Minister of War, made Franco Chief-of-Staff.



Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather—only different kinds of good weather.

Ruskin.

# Two Pioneering Poor Clares

By MARY FABYAN WINDEATT

Condensed from *The Ave Maria*

The names of Annetta and Constance Bentivoglio are not well known in this country, and yet to all friends of the Franciscan movement their story holds much of interest. The Bentivoglio family was a noble one, rich, powerful and devoted to the Church. Domenico, the father, was governor of Rome, a brave and fearless soldier, and devoted to his family of sixteen children. Perhaps he and his wife Angela foresaw a brilliant future for their two daughters, Annetta and Constance, for the girls were clever and handsome and full of high spirits. They were given a finished education chiefly at the celebrated Trinita of the Sacred Heart Religious in Rome. After leaving school, opportunities for marriage were not lacking, but Constance had other thoughts, and at the age of twenty-eight entered the Order of Poor Clares at San Lorenzo-in-Panisperna. Four months later Annetta, her elder sister, followed her footsteps.

About 1875 disturbing news came to San Lorenzo. Italy had for some time been torn with disputes between the Piedmontese and Garibaldian forces. Convents were closed, confiscated or else subjected

to much hardship. It seemed inevitable that the Poor Clares should have to look for a new home.

For some time matters were at a standstill, but by August 12, 1875, the Minister General of the Franciscans gave permission for two nuns to leave San Lorenzo for New York, in the hope of establishing a Poor Clare monastery somewhere in the New World. The two nuns chosen were Annetta and Constance; the former as Mother Abbess of the community-to-be, the latter as Mistress of Novices.

The Religious at San Lorenzo were loath to see the two Sisters set out for a country so far away. But Annetta and Constance, now forty-one and thirty-nine, thought of the vast apostolate awaiting them in America, and of possible souls to be sanctioned through a knowledge of St. Clare's Rule.

So began a long saga of misery that might have broken the spirit of anyone. The two Sisters sailed for New York from Marseilles on September 11, 1875. When they left Rome, cardinals, prelates, high-born friends and relatives had called to bid them farewell. In New York nobody knew them. The climate was cold and damp. The English

*Notre Dame, Ind. Jan., 1937.*

tongue might have been Chinese for what they understood of it.

From October to June, Annetta and Constance waited for orders. They rented a cheap room, but were compelled to leave it because their money gave out. Days passed without their eating at all. On the street they gratefully took pennies and nickels from complete strangers; and on one occasion, because of the rain they begged the pastor of Saint Stephen's on East 28th Street in New York to let them spend the night in his church. Permission was granted.

Finally, through the good offices of a person they did not even know, they received an invitation from Archbishop Perche to settle in New Orleans. Here they went with their first postulant, Elizabeth Bailey of New York, and were just comfortably settled when the Minister Provincial of the German Franciscans of St. Louis ordered them to leave New Orleans and go to Cleveland. Without asking questions, the little community did as it was told, only to find after they had established themselves in Cleveland that a group of Collettine Sisters, who had been expelled from Germany, was coming to live with them; and that they, the Roman Sisters, were to conform in all respects to the usage of the Germans. "God knows we did our best; but God also knows how diffi-

cult it was," wrote Annetta with a suggestion of humor.

Soon things became impossible and the Roman Sisters, after obtaining permission, again went forth in search of a home. There was a parting, too, between the devoted Bentioglios, for Annetta went back to New Orleans to salvage what remained of their first foundation, as Constance ventured into new fields and went to Omaha.

This latter move was inspired; for in Omaha, Constance met John Creighton, the well-known philanthropist. Mr. Creighton promised to establish the Poor Clares if the Bishop was willing. Bishop O'Connor was not only willing but very helpful. Soon the Sisters had a little house and chapel on Burt Street, while their monastery was in process of erection. This monastery was well under way in the spring of 1880 when a storm arose which broke down the structure in three places. After repairs had been made, a terrible cyclone struck Nebraska and levelled the new monastery to a mass of ruins. Annetta and Constance went out to see the damage and could only sit silent, tears running down their faces. In their five years in America they had known so little success. And now even the elements were turning against them! Constance was all for returning to San Lorenzo. Annetta, too, thought



longingly of her homeland; but the Creightons and others prevailed upon them to stay.

In 1882 the monastery of the Poor Clares was finally completed. Almost it would seem as though God were blessing the efforts of the Ben-tivoglios with final peace. Then came a new calamity. Certain persons made unjust accusations against the Abbess and the Mistress of Novices. An investigation was ordered and the two Religious were removed from office and placed with the Sisters of Mercy. Eventually this injustice was righted, and Annetta and Constance, whose imperfect knowledge of English had prevented them from understanding what was really going on, were reinstated.

In 1896 Annetta thought it favorable to establish a new foundation, and having received permission to do so from the authorities at Evansville, Indiana, went thither, leaving Constance in charge at Omaha. This was to be the last farewell of the two devoted sisters, for Annetta never left Evansville. In 1902, Constance was suddenly taken ill at Omaha and died, aged sixty-six.

All the Poor Clare foundations had been started in poverty and hardship, the one at Evansville especially so. Some days there was noth-

ing in the house but mouldy bread, because of the damp climate. But mouldy or not, the nuns ate it, for there was nothing else. Came even a day when the entire dinner consisted of an apple and a potato, to be divided among four.

All this was sixty years ago. To-day the houses of the Poor Clares have spread all over the country, from New York to California, from Massachusetts to Oklahoma, with nearly four hundred members. Throughout the world more than twelve thousand women follow the rule of life of the Poor Clares.

These chosen souls occupy their days with work and prayer, penance and contemplation. According to the primitive rule a fast is kept at all times, except on the feast of the Nativity. Meat is never used, even on Christmas; the "Great Silence" prevails from Compline until after the conventual Mass; there is one hour recreation each day, except on Friday; meals are eaten in silence; the Divine Office is recited, not sung, with the Sisters rising at midnight to say Matins and Lauds. A strict cloister prevails, although conversation with visitors may take place through a screened grille. Such is the rule followed by the Poor Clares.

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# The Reader As Critic

By AODH DE BLACAM

Condensed from *The Irish Monthly*

**We** want a Catholic literature. So we are told, again and again, in this time of mental conflict. How is a Catholic literature to be defined? Instead of defining it as literature written by Catholics, let us say that Catholic literature is that which is acceptable to the Catholic mind, whoever wrote it. This definition brings into our scope the work of any writer, even of a pagan, which is work that does not deny the Faith or offend against Christian morality. It rules out things by Catholic authors which they themselves would wish, in the light of eternity, to disown; things unworthy, or egotistical, things ill-reasoned or angry, things contrary to the mind of the Church.

This liberal definition satisfies the demand of Francis Thompson, in his famous essay, for the recognition of pure poetry as good, even though it has as little to do with doctrine as a bird's song. Pure recreation is un-Catholic. Was it St. Louis or another, who was asked what he would do if he learnt, while he was at recreation, that the world was about to end? "I would go on with my recreation," the Saint said; "for I would be doing the will of God."

We sometimes distinguish "Catholic plays" from others, because they deal with religious themes, when the others are simple pieces of amusement. Surely this is a wrong classification. All plays fit for Catholics, if played and enjoyed like Saint Louis' recreation, are Catholic; but those which have, say, a Saint's life as their subject, are to be classed as spiritual plays.

Dwell upon the proposed definition. The Church has made use of the work of heathen philosophers; she has fashioned from Aristotle's writings an instrument for her own supernatural purpose. Homer, so near to natural goodness, has been loved by many a Christian mind. Dante made Virgil the type of the reason in the natural world, limited by ignorance of the supernatural, but not repugnant to it. Guarding against the taint in pagan writers as against the faults in Christian writers, we may take all that is good in them as part of our Catholic heritage.

The Catholic ages follow; and then comes the upheaval which tore great bodies of men from the Catholic unity. In the writings of many an author who was separated from the Church by ignorance of her

*5 Great Denmark St., Dublin, C. 16, Ireland. Feb., 1937.*

real teaching, we find things that he received from Catholic tradition, surviving around him; things thoroughly acceptable to us, like crosses or chalices which were once in our churches, but have passed from hand to hand among strangers. On the other hand, formal heresy, such as others of these writers express, is more dangerous than the errors of pre-Christian paganism. Milton can pervert a mind more readily than Lucretius. When heresy issues in after-Christian paganism, that is such a mental poison as no former age has known. It is not ignorance of revealed truth, but denial or perversion of it. English poetry is written mostly by authors separated from the Church.

In view of this heretical bias, some Catholic publisher, aided by keen scholars and critics, could be of great assistance to the Catholic reader if he would present, in an **Every Catholic's Library**, everything in the English classics that would have been written if the English speaking world had remained Catholic.

Such a library would do justice to the truly Catholic writers, of course, in a manner unknown to libraries like the **Everyman's library**, which are edited under different standards. Thus, Robert Southwell, the Jesuit martyr Shakespeare's friend, would be represented in his

complete writings, not merely in the few anthology pieces. This does not mean that a Catholic library would give prominence to writers of minor merit because of their Catholicism. No; for the point is that non-Catholics always and quite naturally have minimized what is strange to them. If these critics appreciated Southwell's vision, they would accept his Faith. We can appreciate only what we understand. English critics think Tennyson a better poet than Mangan, because Mangan appeals to associations that are strange to them. When Southwell writes of that which is visible to the Catholic mystic, he is using colors outside the range of the non-Catholic critic's experience, and a painter might as well be judged by a blind man.

**Every Catholic's Library**, then, will bring to light works which have been neglected by non-Catholic criticism. Again, it will give new eminence to accepted authors whom non-Catholic authors understand incompletely. The present writer holds that Shakespeare not merely depicted the medley of old Catholic society with a brilliance unrivalled save by Cervantes (that is admitted), but was a Catholic by personal allegiance. Though not all will grant this, yet few will deny that there are riches in Shakespeare which only a Catholic can enjoy.

Catholic criticism is drawing ever fresh beauties from the Shakespearian treasury.

Every Catholic's Library will not have place for Milton, save in some lyric passages, but it may find many a jewel of poetry, delightful to the most strictly orthodox mind, in unexpected places. Some critic who searches English letters for the gold of the Faith probably may be stirred to write a notable book on Buried England. He will show how much of Catholic tradition lived on, not

recognized for itself, among people who did not so much deliberately yield up the Faith as lose it through the perversion of their teachers. With Chesterton, he will trace the mirth of the Middle Ages in Dingley Dell. He will find a wistful groping for what has gone, in humble writers, and he will discern the reawakening Catholic vision in William Morris, when that poet drew in living lines the world of Chaucer. Such, let it be repeated, are writers that any Catholic can understand.



## OLD BOOKS IN AMERICA

The first Bible printed in America was an edition of the Gospels and Epistles issued in Mexico in 1579 by the Dominican Didacus de S. Maria. At the same time an edition of the Book of Proverbs was also printed in Mexico by the Franciscan Louis Rodriguez.

The first book printed in North America was a Catholic devotional work, *Escala Espiritual* (The Spiritual Ladder), published in Mexico in 1535. It is a translation of the 7th century *Scala Paradisi* of St. John Climacus. No copy of this book is now extant. The oldest known existing American printed book is a Catholic Catechism, *Doctrina Christiana*, also published in Catholic Mexico, on June 14, 1544, or 95 years before the oft-exploited New England "Bay State Psalm Book," appeared. The date of the latter is January, 1639. A copy of the *Doctrina Christiana* is among the most valued treasures of the Hispanic Museum in this city and by permission of Mr. Archer Huntington, a facsimile reproduction of it has been published by the U. S. Catholic Historical Society. The book is edited with an appropriate historical explanation by Dr. Chas. G. Herbermann, the president of the Catholic Historical Society.

America (1916).

# "Old English Catholics"

By BRYAN M. O'REILLY

Condensed from *The Magnificat*

"You're English, aren't you?"

And then, unless it be taken for granted, comes the inevitable double header, "And Protestant?" English Catholics are often thought to be either transplanted Irishmen or converts. The average Englishman regards them as interlopers and the rest of the world accepts such a valuation readily enough. True blue Protestant England, bred to greatness in the womb of the Reformation, saturated in the cadences of King James's Version, has no truck with Rome.

A few knew "English Catholics" to be the very quintessence of England; but, hidden in the recesses of the country side, divorced for generations from the main stream of life, with the story written only in yellowing family papers, the "Roman Catholics" were pushed into a backwater and figured in the public mind as "oddities." Newman could speak of them as "a few adherents of the old religion, moving silently and sorrowfully about, as memorials of what had been." They came back into their own over a century ago but their story remained untold.

Looking back to childhood stories of great aunts and great uncles and

multitudinous cousins, the impression is one of piety, stiffness, and pride. To the twentieth century those old people seem almost overweening in full pride. The "old English Catholic families" formed a caste possessing inordinately three things: pride of birth, pride of race, and pride of Faith. With these went a comparative poverty which was another source of pride, for their poverty was the direct result of their faith and could be remedied only by an apostasy which they scorned. There was nothing personal in this pride—as individuals they were humble—but, stripped of all of which man could strip them, they leaned the more determinedly upon those things which were inalienable, their dower right of English birth, ancient race, and Catholic Faith. In the face of a Protestantism which engulfed everything, they affirmed their more ancient title.

The adherents of the old religion remained aggressively English, and aggressively insular; they would maintain the ancient Faith immutable in doctrine, but they moulded it to the gray, conservative, reserved English landscape of which they were a part. When, in happier years, Wiseman, enamoured of Rome,

brought Roman ways to fashion, the old reserved English Catholics, typified by Ullathorne, gave them a grudging welcome. A sound scholarship and a high standard of conduct have always marked this proud fragment of Catholicism.

Fragment is no figure of speech; apart from the small community in Lancashire some five hundred families represented Catholicism in England in 1790. They, almost without exception, belonged to the "landed interest." That indeed was the sole factor which enabled them to exist; and they formed an aristocratic oligarchy. They suffered in consequence the defects of their qualities and tended to become exclusive. When Emancipation came in 1829 it was an outcrop of Irish agitation. Nothing could be further from the Irish Catholic movement than the "polite, reserved, unenthusiastic Catholicism" of the south of England.

Something of that haughty reserved spirit still clings to English Catholicism. The late Mr. Chester-

ton and Mr. Lunn belong to another tradition, and, in the inner sanctums of their country fastnesses, old Catholic families regard them with mixed feelings. It is not in line with their traditions; religious opinions, while stoutly held and lived, are not discussed in public. The gentlemen in question are converts; they have not in their bones and stamped upon their inherited memory a tradition of centuries of relentless pressure. This is not to infer any backwardness on the part of "old Catholics" to profess their faith; their very existence in English life today is a testimony to their stiff-necked generations. That is really the point; they disdain to enter into apologetics since their names are a living witness to English Catholicism.

The time has passed when simply, stubbornly to be a Catholic, was a marvel. For that very reason the families who carried the "stigma" of Roman Catholicism when it meant exclusion and neglect deserve a historian.



## SMALL TALK

When William Gillette was a young fellow he studied stenography and, living in a boarding-house of the better class, practiced every evening by taking down all that was uttered in the drawing room. "Years later," he told me, "I went over my notebooks, and found that in four months of incessant conversation, no one had said anything that made any difference to anybody."

Channing Pollock.

# The Shepherd of Christendom

By THOMAS J. REED

Condensed from *Extension Magazine*

On February 6, 1922, the College of Cardinals made known their selection for the highest office given to man, and His Eminence, Achille Cardinal Ratti, became the 261st Pope of the Holy Roman Catholic Church. He took the name of Pius XI. His personal history is a most interesting one. Born in Desio, Italy, in 1857, he knew the problems of contemporary Italy. This knowledge was augmented when after ordination he worked as a priest among the people. His attainments as a scholar merited for him the office of prefect of the Ambrosian Library in Milan in 1907. Seven years later he was promoted to the office of prefect of the Vatican Library. His brilliant qualities of statesmanship were recognized when he served the Holy See as Nuncio to Poland, 1918. After successfully completing this service he was elevated to the office of Cardinal and Archbishop of Milan in 1921. Prior to his election as Pope, he wrote many studies and monographs on historical subjects. He even achieved distinction in athletic pursuits and was noted as an expert mountain climber. Thus we have a glimpse of a man of many interests and rich experiences. We

find united in one man piety, scholarship, statecraft, executive ability, arts and letters—a happy combination of the scholarly and the active life.

On February 12, 1922, the coronation ceremony of Pope Pius XI took place in St. Peter's. Unnumbered throngs crowded the huge basilica, overflowed and crowded even the huge square outside this historic edifice. As the humble Pontiff was carried down the aisle seated on his portable throne, the *sedia gestatoria*, the crowds shouted "Viva il Papa."

The character of the new Pontiff was evidenced by his first official act. It had been the age-old custom of Popes after their coronation to go to a balcony overlooking the spacious Square of St. Peter's and give their blessing to the assembled crowds. Since the voluntary imprisonment of the Popes after 1870 this ceremony was omitted as a protest. When Pius XI heard of the multitudes that packed the huge square (a square which is able to contain a sizable army), he immediately proceeded to a balcony, appeared before them and gave them his blessing.

Those who knew his forcefulness and drive in overcoming difficult

*360 North Michigan Ave., Chicago. Feb., 1937.*



problems were not surprised to witness that memorable day, February 11, 1929, when a Concordat was signed between the Papacy and Italy, and the Roman Question became a matter of past history. By the Treaty of the Lateran our Holy Father ceded all but a small portion of Rome to the Kingdom of Italy. The Vatican State was restricted to the small area of 160 acres at the express wish of the Pope, in order to manifest to the world that his object in acquiring territory was to safeguard the independence of the Holy See and not to attain political power and kingly splendor.

The world which Pope Pius XI saw about him was afflicted with many ills. He applied his great gifts to a solution of the problem. The cure for social ills was not mere palliatives, such as doles. It was not a policy of doing nothing. He met the issue clearly in his encyclical, *Quadragesimo Anno*, in which he pointed out that the loss of the Christian spirit was the fundamental social ailment. Not content with a general diagnosis, he gave specific directions to bring about a cure by recalling the attention of the world to the great social principles of Pope Leo XIII, which constituted the Christian Magna Charta of the laboring classes. After laying down and reiterating the principles of

Christian economics he fearlessly attacked the evils of the present economic regime which he said was an era of domination by a few who struggled first for economic dictatorship, then political, and finally international.

Two more great encyclicals, *Nova Impendet*, and *Caritate Christi Compulsi*, followed in close succession, calling upon all men of good will to unite in a crusade of prayer and penance to alleviate the distress of mankind.

Another great evil demanded extraordinary attention. The Christian home was in danger. Divorce was rapidly increasing. Children of divorce-broken homes were neglected or crowded into institutions. That abuse of marriage, euphemistically called birth control, had even received the blessing of many non-Catholic religious groups. From the pen of the Holy Father another great encyclical was sent to the whole world—*Casti Connubii*.

The cause of Catholic Missions has had his special interest. Nothing, it is said, brings him greater joy than news of progress in missionary fields. He is intensely interested, too, in all that is truly progressive in the modern world. His Vatican radio station, astronomical observatory and the re-established Pontifical Academy of Sciences are

indicative of the Pontiff's willingness to be a pioneer.

His pontificate has been greatly saddened by persecutions of the Church in Russia, Mexico and Spain. In spite of all these sorrows and labors, he still continues to be astonishingly active. In 1936, the eightieth year of his life and the fifteenth year of his pontificate he was featured by the press of the world. He launched a campaign against Communism; addressed 600 Spanish refugees; issued an Encyclical Letter, *Vigilanti Cura*, expressed his desire for a continuance of the campaign for decent motion pictures; issued an Encyclical Letter, *Ad Catholici Sacerdotii*, on the Catholic Priesthood; personally participated in the World Catholic

Press Exposition; received officials of governments and states; gave frequent and fervent exhortations to Catholic Action; laid plans for increasing the power of the Vatican radio station; constantly aided Catholic mission work; and in innumerable ways made the Church better known, loved and admired throughout the world.

Recently he has been given a cross of physical pain and weakness, but even from his bed of sickness the administration of the Church goes on—the control of every department of the life of the Church. Asked for a comment, our Holy Father said, *Non recuso dolorem, peto aborem*.—"I do not refuse suffering, I ask for work."



## DARK AGES

To suppose that such an age as this (Middle Ages) can properly be described as dark is only to invite attention to the limitations of one's knowledge and sympathy. No age was dark in any true sense that witnessed the assembling of scholars at the feet of Alcuin and Rabanus Marus; that saw the rise of universities, of guilds and of cities; that was fired by the enthusiasm and zeal of St. Dominic and St. Francis; that gave birth to the story of Cid, of the Holy Grail, of the 'Nibelungen' and the 'Divine Comedy' of Dante; that witnessed those triumphs of Gothic architecture that still delight each eye that rests upon them; or that knew the Constitution of Clarendon, the Magna Charta and the legal commentaries of Bracton."

Dr. Nicholas Murray Butler.

# Catholics and Nordics

By a Correspondent

Condensed from **The Tablet**

**Recently** in Bavaria, about ninety per cent of the Catholic parents voted in favor of sending their children to Nazi schools. On January 30th, Herr Hitler, in Berlin, informed the Reichstag and the world that young Germany was to be educated along Race and Nordic lines; and about the same time, in Anhalt, it was announced that Christ was no longer to be recognized as a Person of the Trinity; but only as a wonderful human being—a human being in many respects not unlike Hitler.

This last statement is part of the teaching of a section, but still only a section, of the Nazi Party. And it is a well-known fact that Herr Hitler has so far been most unwilling to allow this section of his party to go the whole length of practically deifying their Fuhrer.

No responsible German Catholic has yet said that Hitler believes in these extremist theories, and most Germans feel if they develop too far he will suppress them. The extremists themselves feel this, and when one meets them one realizes how uncertain they are of their own ground. The Catholics abroad who use them as instances are harming their

own case, which is, anyhow, quite worrying enough.

Since last year numbers of picked boys have been sent to schools all over Germany, where they receive a special training lasting about eight years. These boys are eventually, it is hoped, going to hold key positions in every branch of industry.

The children will learn that all great Popes and leaders of religion were Nordic; that Germans have always degenerated and lost their strength, like Samson without his hair, when they moved to other lands. They will not necessarily be taught that other races are inferior, but rather that Germanic or Nordic races become inferior when they mix with these peoples. They will be taught that any form of internationalism is anathema to a German and usually spells his ruin. The perils of Judaism, of Freemasonry, and even of Imperialism, will be taught them; Catholicism and Christianity, where it teaches that a Catholic German child is any different from a Protestant German child, will be condemned. All German children are to be Germans first, and Christians afterwards.

39 Paternoster Row, London, E. C. 4, England. Feb. 6, 1937.

It is, if one will, extreme Nationalism. Formerly, the small, narrow-minded German felt far more a Bavarian or an Anhalter, than a German looking to Berlin as his spiritual and national home. Today most Germans in power feel that to counteract such tendencies, a Nationalism that is in part a religion is necessary for at least a generation. They are very hazy about it themselves, and the majority of them would like to work side by side with Catholics and Protestants if it were at all possible, though they now doubt this possibility.

Is it possible? Rome, while gravely dissatisfied, has not yet gone the length of denying the possibility of a *modus vivendi*. Older priests accustomed to the easier days of the Centre Party and a Democratic Germany, cannot see any possibility, and many of them have bravely suffered imprisonment, and worse, for their convictions. Younger German priests look to the days of the French Revolution and feel that in its earlier movements the Church might have influenced wisely what may have started as nothing more than a modern movement, and the anti-clerical France of the nineteenth century might never have existed. These younger priests wonder if there is not even now a way in which many of these race questions

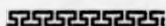
could be canalized, and made acceptable to the Church.

For years in Germany, families accepted the doctrines of the Church without thinking very much about them. They did not have to worry about the teaching of their children. These children would be taught in good Catholic schools, and would spend their spare time as members of the Catholic Youth Organization, and later, perhaps, they would join the Catholic Labor Organizations. In all these places they would to a certain extent be protected from outside influences, or even arguments. Today these younger priests I have mentioned are turning to the laity for support to fight the worst in German Nationalism and bring out the best. They find that the German Catholic householders (accustomed to being told what to do by the priests) are now quite incapable in most cases of carrying on without the priest's leadership, or even of offering helpful suggestions to the priest, as to how to bridge the differences. The result is the laity do not understand what their Bishops are trying to do, cannot help their priests when the latter are at their wits' end as to what to do next, and also do not know enough of their religion to act independently when torn between two seemingly conflicting loyalties, the loyalties of a Christian

and the loyalties of a patriotic German.

Catholic Action (but under another name) is now working feverishly in Germany to bring real Catholicism into the home, but it may be too late. The voting in Bavaria shows that most parents, not really certain of the issue have given way to propaganda. Even so, if, in the next couple of years, Catholic parents can learn to distinguish real patriotism from party propaganda,

they will give Hitler and his more level-headed supporters—and these include the Army leaders—an opportunity and an excuse to make their Nationalist teaching even in the Nazi schools, a more common-sense one. The parents can then continue the real Catholic teaching in the evenings, in the home. The methods at present being adopted by the interpreters of Catholic Action to instruct the laity seem to offer the only hope that such a solution may yet be possible.



## SELLING BY CANDLE

In several towns in England an old custom exists called "selling by candle." But it is letting or leasing, not selling; and the piece of property is meadow land called "the church acre." A candle is lighted, and one inch below the flame a pin is inserted. To the one who is bidding as the pin drops out the property belongs. Sometimes the letting takes place every year; at Chedzoy, every twenty-one years. At one place the grazing rights are annually let in the same strange way. The auctioneer produces the old record book and then asks for bidders. "Get on, gentlemen: the candle's burning!" is his exhortation in place of our "Going, going, gone!"

Pepys, in his diary refers to selling by candle: "After dinner we met and sold the fellowship milks. Here I observed one man cunninger than the rest, that was sure to bid last and to carry it; and, inquiring the reason, he told me that just as the flame goes out the smoke descends, which is a thing I had never observed before; and by that he do know the instant when to bid ast."

Ave Maria (1918).

# Industry's Need: Not Competition

By MOST REV. ARCHBISHOP EDWARD MOONEY

Condensed from *Catholic Action*

In our modern industrial age the principle is rather consistently acted on, that the field of economics is quite distinct from the field of ethics. We are all familiar with the popular statement of this principle in the common phrase "business is business." The operation of that principle has given us the spectacle not only of unprincipled pursuit of economic success on the part of men who are restrained by no moral inhibitions, it has also given us the stranger spectacle of men who are upright in their private lives and yet tolerant of evil in their business practice.

Now this fundamental principle of the divorce of economics from Christian ethics, which largely directed industrial development during the period of Economic Individualism and the present period of Capitalism, is flatly in contradiction with the consistent and insistent teaching of the Catholic Church.

The Catholic concept of society is organic—not individualistic. It stresses most not competition but cooperation—cooperation first of all between ethics and economics for the promotion of the common good; cooperation, under the guidance of those who are experts in

economics and of those, too, who are experts in moral principles; between the various factors that play their part in economic and industrial development; cooperation between representatives of capital on their part and representatives of labor on their part; and finally, cooperation between the joint efforts of capital and labor and the government. This type of cooperation would reduce government to a minimum, and would obviate the disadvantages generally attributed to what men call a planned economy, and what in their mind is an economy planned by government.

If we wish to face the facts, we must realize that to achieve such cooperation in theory will bring many a headache, and to work it out in practice will entail many a heartache. But is it really too much to say that we face the dire alternatives of cooperation or chaos? And chaos never lasts—it quickly ends in absolutism of one kind or another.

Cooperation brings out the human factor in economic life. That is what Leo and Pius had in mind when they said that we must return to a Christian life if the social order is to be enduringly bettered.

1312 Massachusetts Ave. N. W., Washington, D. C. Jan., 1937.



# Incident in A Spanish Camp

By ROGELIO PEREZ OLIVARES

Translated and Condensed from *Revista Catolica*

It happened at a first-aid station below the highway, where the gallant physician, Captain Medrano, was on duty. A placid afternoon. No rain nor cold. Calm was in the sky, infinite peace in the quiet of the countryside. In the clear sky the faint light of the dying sun. Suddenly the sound of a mortar and a projectile bursts against the body of Sergeant Isaac Martin Garcia.

Science can do nothing. The wound is brutal; it breaks bones, rends tissues, opens fountains of smoking red blood. But the sergeant lives, and demands by the anxious glance of his eyes and with his failing voice the last aid which Juan Montero, priest of the Society of Jesus, runs up to lend him.

The priest gathers the unfortunate man in his arms, sits him up, and drawing him to his breast, begins the confession in the presence

of those about. A harsh rattle, a raucous cry, the dying man's word makes a whole patriotic poem in three syllables: "Es-pa-na!" (Spain.) Like an echo from on high, a sublime word from the lips of the pale priest fills the place with its gentle vibration, raising a monument of faith and love in the fading light: "Dios!" (God.) Slowly the mystic hand of the priest is raised to bless with full absolution from every sin: "Ego te absolvo."

It is never finished. A second shell explodes in the group. Over the penitent falls the confessor, his tanned cheeks illumined with a smile; his eyes, eternally open, fixed on heaven. Their two bodies, the one of the soldier, the other of the religious, form a cross on mother earth; and the setting sun throws around their blood-stained heads an immortal golden crown of glory.



## USES OF EVIL

I know that misery is the alphabet of fire, in which history writes in flaming letters the consequences of evil; and that without its glaring light we should never see the path back into the kingdom of God.

Florence Nightingale.

1407 E. Third St., P.O. Box 203, El Paso, Tex.

# Was Shakespeare A Catholic?

By REV. T. F. MACNAMARA

Condensed from *The Irish Ecclesiastical Record*

**The** religion of Shakespeare has bothered many persons. Books have been written to prove that he was an atheist, a Roman Catholic, an Anglican, a man deeply imbued with the sentiments of a Puritan home; but for the credit of human intelligence, be it recorded, no one has yet said, in so many words, that he was a puritan.

In his *Studies in Shakespeare*, Professor Churton Collins states that "the attitude of Sophocles towards conventional creeds in Athens is precisely that of Shakespeare towards Protestant Christianity"; that Montaigne and Shakespeare are both "practically theistical agnostics, the one reverencing Christianity as it is embedded in Roman Catholicism, the other as it is embedded in orthodox Protestantism." Presumably by orthodox Protestantism is meant that curious blend of Lutheranism, Calvinism, and Zwinglianism, with other 'isms' in lesser proportions, to be found in the two books of *Godly Homilies*—the one published in 1547, the other in 1560—and in the Thirty-nine Articles forced on the English people in 1563, the year before Shakespeare was born. They were composed by authors who branded the Catholic

Church as "the whore of Babylon" and the Pope as "antichrist."

This is but a specimen of "Orthodox Protestantism" in the time of Shakespeare, nonconformity with which led to fines, imprisonment and death. That Shakespeare was born of the spirit of orthodox Protestantism, that he was "a child of the Reformation," is almost unthinkable.

S. W. Lilly has well described 16th century Protestantism as "a Puritan scholasticism of the most arid and arbitrary kind, based on the narrowest interpretation, or rather misinterpretation, of Biblical texts, void of philosophy, void of poetry, void of profundity; passionate in its hatred of the ancient faith and prostituting the sanctions of religion to the service of secular tyranny."

Shakespeare, indeed, may have conformed outwardly to orthodox Protestantism, as did the bulk of Catholics at the time, for attendance at the parish church was enjoined under penalties; but there is no evidence available that he did do so. His profession of actor would be ample shield. As Simpson says, "the vagabond Bohemian life of the actor removed him from the sphere of

ecclesiastical inspection. It was labor in vain to look after his religion." There were occasions, however, when the companies of players had to put in an appearance in church, and it is a significant fact that, in his *Memmoires of the Principal Actors in Shakespeare's Plays*, Collier notes the absence of the poet's name from the Token-book proving they had received Communion according to law, in the parish church of St. Saviour's, to which the Blackfriars company belonged.

It is contended by some writers that because, by law, England was declared to be a Protestant country under Elizabeth, consequently every subject conformed to the State religion, and that therefore the poet's parents must have embraced the new creed and brought up their children in their tenets. To prove how futile is such an assumption, a study of the Visitation>Returns for the year 1559, was made by Simpson, who shows that "out of 8,911 parishes and 9,400 beneficed clergymen, only 806 clergymen took the oath of supremacy, 85 absolutely refused; the remaining 8,509 either evaded appearing, or were unsummoned by the commissioners." Thus we learn, contrary to the popular notion, that some eight-tenths of the Marian Catholic clergy did not take the oath. To strengthen the contention that at that time it was pos-

sible to remain a Catholic and to evade conformity, the opinion of Cardinal Bentivoglio is quoted, who reported that four-fifths of the nation would declare themselves Catholic under a Catholic government, but that only one in every thirty would demand Mass if the government was heretical. Macaulay considers the Cardinal's estimate "very near the truth."

While there is no doubt that the poet's mother was a Catholic, there is no proof whatever that she conformed to the new creed. But because her husband held various municipal offices up to 1571, that is during thirteen years of Elizabeth's reign, it is argued that, had he been a Catholic, he must have conformed. It must be recalled, however, that until the Northern Rising (1569) to obtain liberty of conscience for Catholics, and the excommunication of the Queen by the Pope in the Bull, *Regnans in Excelsis* (1579), Catholics were comparatively tolerated, so that Sir Robert Cotton could write that "until the eleventh year of Queen Elizabeth a recusant's name was scarcely known". This was due to the connivance of the Justices, and the Queen's own indifference. Father Bowden quotes a statement of Father Parsons to the effect that Catholics in general "attended heretical services, opinions being divided

on the subject," till the Pope expressly prohibited attendance at such services. Many priests, who had outwardly conformed, hoped that a Catholic successor would reverse the changes wrought by Elizabeth. These Marian priests celebrated the "spurious liturgy" in public, but said Mass privately for Catholics who followed their unheroic example.

Nor is it probable that John Shakespeare was pressed to take the oath of supremacy, seeing that Robert Middlemore, the County Sheriff, was himself a recusant. Again, the register of Stratford reveals the fact that from 1560 to 1571, the Vicars—most probably conforming priests who could not be trusted—were not licensed to preach, so that for eleven years of Elizabeth's reign, there was no pulpit propaganda of Protestantism in Stratford.

But a change for the worse came after the Queen's excommunication. Reconciliation with Rome was made a capital offense, and even the possession of a cross or beads or *Agnus Dei* subjected the owner to forfeiture of property and imprisonment.

Now, it is very remarkable, if it be but a mere coincidence, that from that time the fortunes of John Shakespeare began to decline. That "characteristic shrewdness" noted by Lee, with which he had chosen as wife the daughter of a wealthy

farmer, seems just then to have deserted this "keen man of business whose mercantile progress for seven and twenty years knew no check." After Michaelmas, 1572, John Shakespeare grew irregular in his attendance at the Council meetings; so much so that in 1586 two others were chosen to replace him and his friend John Wheeler; for that "Mr. John Wheeler doth desire to be put out of the company, and Mr. John Shakespeare does not come to the halls when they are warned, nor hath done of any long time." Now, the reason for John Shakespeare's retirement from the Corporation is found in the Recusancy-returns from Warwickshire for 1592, where in the fourth list are given "the names of the recusants heretofore presented," who came not to church for "debt and fear of process or for some worse faults, or for age, sickness, or impotence of body." This list contains the names of John Wheeler and John Shakespeare who came not to church for fear of debt—a plea often tendered by Catholic recusants.

It is but fair, then, to conclude that up to 1592, when the poet was twenty-eight years of age, his father had not conformed to the new cult.

There is a tradition recorded in Gillow's *Bibliographical Dictionary of English Catholics* that Shakespeare was "reared up" by an old

Benedictine monk, Dom Thomas Combe, from 1572, and it is certain that a near relative of this monk, W. Combe, of Old Stratford, was one of the poet's friends in later years. It is also traditionally asserted that upon his death-bed the poet received from a Benedictine the last rites of the Church.

This connection with the Benedictines would account for the poet's acquaintance with the Scholastic Philosophy. Father Bowden notes that Shakespeare is "distinctly Thomistic" in several instances.

That the poet "dyed a Papist" is, according to Holliwell Philipps, "the testimony of a sober clergyman, who could have had no conceivable motive for deception in what is evidently the casual note of a provincial heresay."

As in the very year the poet died, 1616, four priests and a layman were put to death for the Catholic faith, the ministrations of a priest in Shakespeare's case would have been carefully concealed, for similar executions continued till 1681.

The *Canterbury Tales*, though written by a Catholic, are not exactly edifying. For them Chaucer

besought God's mercy before he died. Neither are Montaigne's *Essays*, which "rhapsodies" he submitted to the judgment of the Church. When his end approached, he had Mass said in his sick-room and received the Last Sacraments. But "there is in Shakespeare neither contempt of religion nor scepticism," and "he upholds the broad laws of moral and divine truth with the consistency and severity of an Aeschylus, Sophocles, or Pindar," writes Cardinal Newman.

We cherish, then, the hope that this "majestic spokesman of inexorable moral law" (Boas), who "always mentions the old faith with a certain yearning fondness" (Thornsbury), in whose works "Satan is not made a hero nor Cain a victim, but pride is pride and vice is vice, and, whatever indulgence he may allow himself in light thoughts or unseemly words, yet his admiration is reserved for sanctity and truth" (Newman)—we cherish the hope that Shakespeare did not shuffle off the mortal coil, 'unhousl'd, disappointed, unaneled'; but that

. . . to add greater honour to his age  
Than man can give him, he died  
fearing God.



# Enter the Pioneers

By SISTER MARY LUCIDA SAVAGE, Ph.D.

Condensed from a chapter of *The Centurys Harvest*, 1836-1936

One hundred years ago, on March 25, 1836, a small band of missionaries, six in number, landed in St. Louis. A river steamer had brought them in eleven days from New Orleans, where they had disembarked after a long ocean voyage from their native France. The little band of six was soon broken, three of the number being sent by Bishop Rosati to Cahokia, then in the diocese of St. Louis, where a school was awaiting teachers. The remaining three, after a delay of some months, went to Carondelet, to the log cabin convent intended for them.

Carondelet, about five and one-half miles south of St. Louis, was, prior to 1803, a Spanish town, where Spanish law and customs prevailed; but in 1836, its character was decidedly French. The fact that the settlers were less prosperous than their neighbors gave rise to the appellation, "Vide Poche" (empty pocket), by which the place was commonly known. The Convent consisted of a log cabin, to which had been added a frame shed with a loft. The log house consisted of two rooms, the shed likewise of two; one on the ground floor and one in the loft. The latter was reached by a ladder on the outside.

The house contained two empty bedsteads. The skillet, according to an early annalist, was for the purpose of making omelets; but the providing of the eggs was left to Providence.

The new St. Joseph's bore no resemblance to the imposing Chateau Yon on the Hill of the Chartreuse in Lyons, France; but contentment reigned within its rude log walls, and God blessed the labor of its inmates. The tiny seed planted there grew into a mighty tree, whose branches spread north, east, west and south, to the extreme limits of the United States, and into Canada. The first seed outside of Carondelet, it is true, was planted on thorny ground, and the fruit reaped did not, humanly speaking, justify their endeavors. It was a school for free negro girls, opened by Bishop Kenrick, on Third Street, St. Louis, in 1843, and closed the same year. The circumstances of its closing are thus graphically related by Sister St. John Fournier, one of the three Sisters sent there, in a letter to her superiors in France:

"We taught free negro girls, and also prepared slaves for the reception of the Sacraments. This displeased the whites very much. They

*The Sisters of St. Joseph of Carondelet, St. Louis, Mo. 1936.*



threatened to drive us out by main force. The threats came every day. One morning several persons called me out of the church and told me that the following night some one would come to drive us out of the house. I had no fear, and I said nothing to the Sisters. I had great confidence in the Holy Virgin, and placed some miraculous medals at the street door and on the fence. At eleven o'clock that night a great noise awakened the Sisters suddenly. A crowd of people assembled in the street were crying out and blaspheming. We threw ourselves on our knees and commenced the Miserere and other prayers. During this time some mad men rushed against the door; all at once, a patrol of armed police arrived and dispersed them. They came back three times that night, but the Holy Virgin protected us. In spite of their fury and their efforts, they were not able to attain their object and break open the door. The day after this adventure, the Mayor of St. Louis advised Bishop Kenrick to close the school for a time, which he did."

Thus ended the Sisters' first effort at expansion. Their courage was

further put to test when, in the following year, 1844, the angry waters of the Mississippi submerged the small village of Cahokia, and the Sisters there, rescued from "The Abbey," as their convent was called by the villagers, returned to Carondelet. A boarding and day academy was flourishing there, where the log cabin had given place in 1841 to a three-story brick and stone building, admirably planned and supervised by Mother Celestine Pommerel.

With spirits undaunted by seeming failure, and the tempest waged against them by the elements as well as by man, a small group ventured forth again in 1845, and with Mother Delphine Fontbonne as Superior, took charge of St. Vincent's parochial school in St. Louis. Outside of the academy in Carondelet, this, the oldest parish school in St. Louis, was the first successful venture of the Congregation. Through all manner of vicissitudes of time and change, St. Vincent's has carried on, and though now in a crowded business district, enrolled in September, 1935, 380 pupils in eight grades under the superiorship of Mother Leo Vincent Lager.



# Five Moral Problems

By VERY REV. JEREMIAH T. TOOMEY

Condensed from *Corpus Christi Chronicle*

**I**t requires great temerity to discuss the moral aspects of the so-called coal bootlegging industry now engaged in by unemployed miners in the newly opened croppings and the idle mines of the anthracite regions. Here is a fuel that generates tremendous heat merely by being talked about and it can very badly burn his fingers who only writes about it. However, certain issues involved are quite clear to my mind and I do not hesitate to offer my opinions in response to certain specific questions.

Assuming that an unemployed miner has exhausted all other means of assistance, does the moral code permit him to "work" the coal mines, that have been closed, in order to keep himself and his family from want and starvation? The response to this question as it stands is an unqualified affirmative. Such people are in a state of extreme need which removes the hypothesis upon which the precept "Thou shalt not steal" is based. Theft is taking what belongs to another against his reasonable will. The law of charity imposing upon those, who have more than they require, the obligation of aiding others who are in extreme want, reaches over

into the sphere of justice and reduces superfluous goods to common ownership. The precepts of the natural law that safeguard property rights yield before those that cherish human rights.

If Christian charity enjoins, not merely begs, that the rich man share with the needy that portion even of his earned income which remains over and above what is necessary to maintain becomingly his conditions in life, who will deny the right of those that would otherwise face misery and starvation to gather in the sweat of their brow what the bountiful Creator has stored in the earth for the use of His creatures?

One response to this first question, however, is applicable to coal bootlegging only in its original phase in which the miners took what amount of coal was necessary not only as fuel but also as a medium of barter for the necessities of life both for themselves and for those neighbors who were as desperately in need as themselves. It does not apply to its later phases in which it became a "racket." Certainly it implies no justification of the bootleg breaker and trucker who exploit the need of the miners; and who, by taking advantage of a great human

*\*The Church of Corpus Christi, 535 West 121st St., N. Y. C. Feb., 1937.*

exigency, violate both the constitutionally guaranteed rights of the mine operators and the public interest.

It may also be asked: Is the miner justified in continuing to "work" the mines for any length of time if the economic conditions of his family fail to improve, he being able to earn in this manner enough from day to day to live "from hand to mouth?" The answer is that, under these circumstances, his extreme need continues to justify the miner.

A third question concerns the moral responsibility, with regard to stranded miners, of coal operators who, because of a diminishing market for coal, decide to close a mine in a particular town. Where mines are closed by operators, in pursuit of a ruthless and profit-greedy policy of "centralization" and mechanization, the companies are certainly morally responsible for the plight of communities which they leave economically stranded. This cannot be said, however, when the closing of mines is actually necessitated, as this question implies by conditions beyond the operator's control.

But, if the operators are not responsible, who is? It is undoubtedly the function of government, first to prevent as far as possible the stranding of whole communities either by the arbitrary decisions of the companies or by the vicissitudes

of the market; and secondly, to provide for the victims, temporarily through relief, permanently by securing for them the opportunity of gaining a livelihood. In 1891 Pope Leo XIII stated: "Whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it." The present Pontiff continues in the same vein: "Another point, however, of no less importance must not be overlooked, in these our days especially, namely that opportunities for work be provided for those who are willing and able to work."

Fourthly, it may be asked, what is the moral position of those civil authorities in the State who refuse to heed the requests of the mine owners for police assistance to prevent these "poachers" from entering the mines? The government is obligated to terminate the present situation as speedily as possible, to eliminate "racket bootlegging"; however, civil authorities cannot conscientiously defend property rights against the claims of flesh and blood until the government has provided for the miner; moreover, the operators should be given just compensation for any losses suffered during the emergency.

Finally, the ultimate consumer may inquire about the morality of

the purchase of "bootleg" produce which sells at a price lower than legitimate coal dealers can offer. Objectively it is certainly wrong to purchase coal from organized "bootlegging racketeers." In view of the present confusion, however, it is easily conceivable that the ultimate consumer may not be able to tell whether he is participating in and profiting by a gigantic larceny or performing a corporal work of mer-

cy by purchasing bootlegged coal. Until the plight of the coal regions is remedied by governmental action it is difficult to see how the ultimate consumer can be charged with formal guilt in face of the probability that he may be contributing remotely by his purchase to the relief of a serious and widespread human need which justifies the "poaching" of coal.



## MOTHERHOOD

Of all the cowards about life, the healthy woman afraid to bear children is the most pitiable and the most punished. If only today's wives, otherwise normal, would stop being scared of the best and most natural thing that can happen to them! Too much can be made of certain widely quoted figures on maternal mortality. While the problem is getting earnest attention from doctors themselves, through their medical associations in New York and elsewhere, yet the actual statistics ought not to be printed without careful preparation. To say, for example, that 15,000 mothers die annually makes the business of having a baby sound pretty dangerous. But this very computation is swelled by the inclusion of all the deaths which occurred not while women were trying to have babies, but while they were trying to avoid having them.

It is right to focus attention on measures to safeguard maternity, but too much alarmist talk frightens women. If only they would realize that there is nothing to dread about the natural function of creation! A normal woman, under proper medical care and supervision, should feel no fear of the process. Probably as much suffering and danger, in the long run, is experienced by women who can have children but refuse to have them as by the mothers of the race. Methods employed to avoid maternity often not only injure health, but imperil life. The woman who brings life into the world, nurses it, cares for it, finds that her whole personality is vitalized and enriched. Having a baby, instead of being a menace to her health and happiness, is the natural stimulation of both.

Dr. Allan Roy Dafoe.

# They Still Lose Their Shirts

By JOSEPH ATOR

Condensed from *Manners*

Sophocles wrote that dice were invented by the Greek expeditionary force at the siege of Troy. He was wrong by some twenty centuries. The cubes have been found in Egyptian tombs which were sealed when Troy was only a whistle stop on the camel express, and the Greeks-to-be were still eating their meat raw somewhere north of the Danube. Nor was our Egyptian craps shooter the first gambler. Anthropologists believe cave men played "odd and even" with pebbles.

All this is by way of indicating that gambling is a social problem as old, or older, than civilization, and that we are little closer to a solution today than when the captain of the guard reported to Pharaoh that the young bloods were neglecting their archery to shake dice for beer.

Classic economists view gambling as a device for redistributing wealth. They disapprove the device largely because it is inefficient in leaving the wealth where it will do the most social good.

The economists overlook something. Gambling is essentially a branch of the entertainment indus-

try. We gamble because we get a kick out of it which we will never get out of a social security check.

The gambling trade sells us something more than a thrill. It sells hope. A New Orleans negro knew that the policy operators keep half of all they take in, yet he still bet his nickel a day. "Boss," he explained, "the onliest time in my life I ever has nine bucks is when I hits the lottery." To millions of people living at or below the bare level of subsistence, folks who by cold logic should be the last to gamble, their nickel and quarter bets provide the only pleasant uncertainty in a dreary life.

Most people are betting more money than ever before in our history. And three quarters of a billion, the gross profits of the commercial gambling trade, is an exorbitant charge, even making the most generous allowances for its functions as a purveyor of entertainment and a herald of sedative, if illusory, hope.

Gambling increased during the depression. If you seek reasons for this increase in betting, the postwar shakeup of normal standards is a good old standby, as applicable here

*Loyola U. Alumni Assoc. Sheridan Rr. and Loyola Ave., Chicago, Ill.  
Feb., 1937.*

as in other instances. More immediately, the widespread legalization of race track betting has been an immensely powerful factor. In ten years the number of states with legal racing and betting have leaped from four to twenty-five or twenty-six. Another factor in winning tolerance for commercial gambling is the enormous increase in popularity of golf and contract bridge, both characterized by wide private betting. Along the same line is the motion picture theater bank night, introduced during the depression to stimulate waning attendance, and now all but universal.

What can we do about gambling? Three policies are in vogue in the country today. We may call them *laissez faire*, suppression, and legalizing. The *laissez faire* policy has the following results: A widespread, often socially injurious volume of betting; a tremendous volume of graft to political machines, since no politician lets gambling run just because he is a "liberal"; a similar large contribution to the war chests of organized gangs, who are bound to make their power felt in any trade which, because of its illegal nature, cannot take its disputes to the courts.

Suppose we try suppression. The two cities, Cincinnati and Cleveland, represent above-average attempts at suppression. Both towns have cut

the gambling volume down substantially. But you can still get a bet down, at any time, in either town.

Nevada has legalized gambling. Reno citizens say they voted for it because they were tired of the gamblers owning their public officials. The officials today have a good reputation. The gamblers, apparently, have not changed. The Karpis-Barker gang took their hot money, obtained in the Hamm kidnapping ransom, to Reno to change it for unlisted bills. The biggest gambling house in another Nevada town, the wildest honky-tonk town in the country, is manned exclusively by ex-convicts. They ran out one interloper when they found that his twelve years in Folsom had been served as a guard.

Summarizing experience with legalized gambling, including that with legal betting at race tracks and with slot machines recently in Florida, we find that it either eliminates official graft or greatly reduces it. It lessens gangster influence, and given time and a new generation of operators attracted by increased respectability of the business, might eliminate it entirely. It stimulates the volume of betting, by providing more open opportunities and making it more respectable.

There is a fourth alternative, tried abroad but not in this country—pub-



lic operation of the gambling industry. On paper, it looks fine. Government or municipal control, lacking or inhibiting the profit motive which is the mainspring of private enterprise, might very well put brakes on the over betting which seems inevitable under legal gambling with private control.

The sticker is that the country's present generation of politicians

has been raised on the gospel that professional gamblers were created for the sole purpose of filling party campaign chests and ward committeemen's pockets. If this gentry should ever run public gambling houses for six months without breaking out in a rash of scandal, the millenium would be at hand in human nature, and planned economy would be a lead pipe cinch.



## NOSTALGIA

"It is strange how great minds invariably turn, by some instinct or attraction, towards this eternal miracle—the Church. Carlyle admits in his extreme old age that the Mass is the most genuine relic of religious belief left in the world. Goethe was forever introducing the Church into his conversations coupling it with the idea of power, massive strength, and ubiquitous influence. Byron would insist that his daughter Allegra, should be educated in a convent, and brought up a Catholic, and nothing else. And Ruskin, although he did say some bitter things about us, tells us what a strong leaning he has towards monks and monasteries; how he pensively shivered with Augustinians at St. Bernard; happily made hay with Franciscans at Fiesole; sat silent with the Carthusians in their little garden south of Florence; and mourned through many a day-dream at Bolton and Melrose."

Canon Sheehan.

# A Great Teacher in Early Mexico

By FRANCIS BORGIA STECK, O.F.M.

Condensed from *The Franciscan*

Of the friars who reached Mexico in the sixteenth century, one alone was destined to be active during the entire primitive period. He was the Franciscan lay-brother, Peter of Ghent, a man whose name is still held in veneration by the Mexican people.

Peter of Ghent was born about the year 1480 in a suburb of the City of Ghent, in Flanders. From one of his letters we learn that he was a near relative of Archduke Charles who became king of Spain in 1516 and three years later was elected emperor of the Holy Roman Empire. After finishing the regular Latin course, Peter took up the study of law at the University of Louvain in order to prepare for a diplomatic career. But he joined a nobler profession and became a lay-brother in the Franciscan Order.

Meanwhile Cortes had conquered Mexico. The Archduke, now king of Spain, was on very friendly terms with the Franciscans and naturally applied to their Provincial for missionaries. As a result of this appeal, three Flemish Franciscans, one of whom was Brother Peter, embarked on May 1, 1523 for the land of the Aztecs. They arrived the following August.

Twelve more Franciscans, the "Twelve Apostles of Mexico," came to Mexico City and were welcomed at a solemn reception on June 12, 1524, by Cortes at the head of his soldiers, the cacique Guatemuz with his Mexican Indians, Ixtlilxochitl of Tezcuco, and the three Flemish Franciscans. The humble appearance of the friars and the reverence with which Cortes and his soldiers welcomed them made an indelible impression on the wondering natives and confirmed them in what the three Flemish friars had already told them concerning the God of the Christians and the messengers of His Gospel.

In the apportionment of the mission field Brother Peter of Ghent was assigned to Tezcuco, where friendly relations had already been established with the natives. He remained here until 1526, when Father Valencia summoned him to Mexico City and entrusted to him a phase of missionary activity that was to occupy his attention for the next forty-six years and was to assure him an enviable place in the history of education in Mexico. His task was to found and direct a school for Indian boys.

Attracted both by the novelty of

*389 Main St., Paterson, N. J. Jan., 1937.*

the thing and by the winning personality of Brother Peter, the Indians flocked to what became known as Saint Joseph's School. In the beginning he admitted adults who received instruction in the morning. Later on, when the College of Holy Cross was founded in 1536, the school was exclusively for boys ranging from eight to fourteen years. Saint Joseph's then became in fact a parish school, the first of its kind in America.

It is easy to see what a salutary influence the school exerted on both social and economic conditions in Mexico during the primitive era. Indians, educated and trained at Saint Joseph's, were in every way promoting the cause of Spain and the intellectual and moral elevation of the native race. The lessons they had learned at the feet of Brother Peter they carried to the towns in provinces as far off as Yucatan in the southeast and Jalisco in the west. Indeed it is known that the Indians who accompanied expeditions into what is now territory of the United States were as a rule such as had attended Brother Peter's school and had there become attached to the Franciscans.

Perhaps even more telling was the influence that the school exerted on the economic conditions of the natives. Being trained in the various crafts and arts, the Indians could

provide themselves with home comforts unknown in pagan days. By producing the commodities they needed and by offering their service to Spanish settlers, they brought down the prices demanded by merchants and craftsmen who had come to Mexico and were beginning to monopolize trade and to control industry.

Not only by word of mouth did Brother Peter teach his charges the ways of Christian living. He was a man who loved prayer and recollection. He also provided that the feast days of the Church be regularly observed with becoming solemnity. On such days Indians would come from far and near. Brother Peter was the central figure on those days. His name had become a household word in their distant villages and all were eager to meet him.

A Christian virtue that marked the public career of Brother Peter in an eminent degree was humility. He was unquestionably the most popular and influential friar in Mexico. But, to judge from the records, it never turned his head. His provincial repeatedly suggested that he consent to being ordained priest, but the brother declined the honor. With this in mind, we can imagine what he felt when he was offered a bishopric, the episcopal see of Mexico City. He did not accept

the dignity, but remained a lay-brother, simple and unassuming.

He was past four-score and ten when he died in April, 1572. The news of his death spread like wild-fire and thousands of Indians hastened to the city in order to see the brother once more and to take part in the solemn obsequies.

Some time after his death an incident occurred which shows how Brother Peter had won the esteem and affection of the Indians. One day the friar who was in charge

of Saint Joseph's Church was approached by an Indian woman who told him that she desired to furnish five habits for the friars and that one of them was to be for Brother Peter. "But Brother Peter is dead," the friar replied. The woman evidently knew this. But she insisted: "I give the habit to Brother Peter; you may give it to whom you please." It was her way of voicing the gratitude that lingered in her heart and in the hearts of innumerable Indians who had come under the benign influence of the brother.



## HOW TO STUDY

You have asked me how you must study to acquire the treasure of knowledge. My advice to you is based upon this principle: that you must go through the rivulets and do not try at once to come to the sea, because we must necessarily go to the more difficult through the less difficult. This, then, is my advice to you:

Be slow to speak; love purity of conscience; pray often; love to be in your room; be kind to everyone; do not inquire into the affairs of others; do not be too familiar with anyone, because too great familiarity breeds contempt and gives occasion for leaving off study; do not be interested in the sayings and doings of people of the world; avoid all needless running about; imitate the saints and the just; remember every good thing you hear and do not consider who says it; understand what you read and labor to fill the storehouse of the mind; do not inquire into things above you. If you follow this advice you will be able to obtain what you desire.

**St. Thomas Aquinas.**

Quoted by the Religious Bulletin (Notre Dame)

# Answers to Correspondents

By John Desmond Sheridan

Condensed from *The Father Matthew Record*

**For** some years past I have been begging the editor to install me as Auntie Matilda in an "Answers to Correspondents" column. I have called him soft names and gathered him cigarette coupons, but all to no purpose. He still denies me my chance to make good.

This is the sort of thing I want to do:

**Spike:** I have a red and shiny nose. What should I do about it?

Hold your breath, Spike, until you are red in the face. Then no one will notice your nose. Best wishes.

**Dotty:** My brother, when cleaning his fountain pen, spilt three spots of ink on my new white frock. How can I remove them?

Why remove them at all? Simply get your brother to clean his pen until your frock is dotted all over.

**Redhead:** I am courting a girl who is five years my senior, and my parents are bitterly displeased. They say that she is far too old for me. I do not wish to give her up, but I should hate to displease my parents. Please advise me.

Wait five years, Redhead. By that time you will be just as old as the

girl, and your parents can have no objection to the marriage. Don't forget to send your Aunt Matilda a piece of the cake.

**Maudie:** I am five feet two, a brunette, with slim ankles and a brother in the bank. What Christmas present would you advise me to send to my uncle who is a miner in California?

Send him seventeen white mice, a bramble bush, and a loaf of turf. Better still, send him your brother in the bank.

**Housemaid's Knee:** I spilt a shovel of red-hot coals on the drawing-room carpet the other day, and rushed out to the kitchen for the broom and a bucket of water. When I got back I found that eight holes had been burned in the carpet. What should I do?

Trim around the edges of the holes with the shears, and fill with a mixture of sawdust and light loam. Then get a supply of tulip bulbs from a reliable bulbist and plant one in each hole. Water thrice weekly and wait patiently for the spring. Conversely: burn another hole in the carpet and turn the room into a miniature golf course.

*Church St., Dublin, N. W. 8, Ireland. Nov., 1936.*

# Andre Gide Sees Russia

By WALDEMAR GURIAN

Condensed from **Blackfriars**

In 1934, when it was known that Andre Gide had become a Communist, the news excited much attention. Gide had stood for extreme individualism. He was a model to all those intellectuals to whom the existing order had become so unbearable that they believed the promises of Communism, sometimes even knowing, as Gide knew, that the world of Communism was in reality a contradiction of their own being.

Gide's interest in humanity was always connected with his aestheticism directed against everything that was not genuine, glorying life for life's sake. And it is this that brought Gide to Communism. He believed in the nature of man seen through his social acts, and not only through his adventures and creative work. This belief sprang from the fact of his seeing life free from traditional form and unhampered by barriers.

Disgust for the bourgeois world of today, the longing for a visible realization of mankind, these are the feelings which led Gide to Communism. He acknowledges that he hardly knows of Karl Marx; political and economical matters are only of

secondary interest to him, actual only in so far as they can be made use of in the preparation of a pure humanity.

On July 22, 1935, at the International Congress of Authors in Paris, at which the Communism influence was apparent, Andre Gide gave a lecture in which he said: "In a Communist society each individual can develop to the utmost his own particular individuality, or, as Malraux said, 'the individual is brought to plenitude through Communism.'" About a year after this Congress, the belief that Communism would save the individual from destruction by the inhuman, bourgeois world led Gide to the Soviet Union.

Welcomed there as an official guest, he had the opportunity of traveling in the U. S. S. R. for several months. He was in Moscow and Leningrad, in the Caucasus and in Crimea. He took part in official festivals, made a speech at Gorky's funeral, spoke with young Communists who were traveling in his train; he visited factories, educational institutions and holiday camps. It is true that he was very much hindered through not being able to

*Oxford, England. Mar., 1937.*



speak Russian, but nothing could prevent his extraordinary powers of observation, and it speaks for Andre Gide's honesty that he came back from the U. S. S. R. disappointed.

Gide's love for the Russian people has grown greater through his journey, but the Communist regime has become all the more questionable. An intolerable ceremonialism rules. When Gide wanted to send a simple telegram to Stalin, it was given back to him. The ordinary "you" was not sufficient, the words "Leader of the Worker" or "Lord of the peoples" had to be added. Everywhere the same photograph of Stalin was to be seen. Anyone speaking of the U. S. S. R. must do so in high and mighty terms. Gide, when speaking of the future of the U. S. S. R. must add the word "glorious," because the U. S. S. R. can only have a glorious future. This ceremonialism is not only accidental and superficial, it is the expression of the entire system. A spiritual sameness exists everywhere.

Those who do not do what is demanded of them are "anti-revolutionaries." "Passive acquiescence is not sufficient, a complete approbation of everything that is done in the U. S. S. R. is demanded. That this approbation should come from resignation is insufficient, it must be enthusiastic. The least criticism

is severely punished, besides being immediately suppressed, and I doubt if in any other country, even Hitler's Germany, the spirit is less free, more down-trodden, terrorized, more brought in subjugation than in the U. S. S. R."

Gide, the friend of the free man, is shocked that in the U. S. S. R. the State claims to care for everything, and at the inhuman relations which have been brought about by this. He who has the power treats his subaltern as such. Servants, for example, are looked down upon, and they, on their side, are slavishly servile.

Owing to a systematic establishment of ignorance, an absolutely grotesque superiority complex has grown up among the better educated working masses and students. They have no idea of what is going on outside Russia, so much so that Gide was asked whether there were underground railways abroad, and whether there were also buses over there. Students told him that actually it is no longer necessary to learn any foreign language. Everything that happens in the U. S. S. R. must be admired, everything is without precedent and everything is extraordinary. All that is lacking is covered up by an uncriticized self-glorification, which brings Gide to the conclusion that the highly

praised Strachanow methods were necessary because of the slowness of the Russian workers. He gives the following example as proof of this: Some French miners, who, as a joke, took over their Russian comrades' work, were able to do just as much without the least difficulty as the Strachanow workers.

Being unable to do anything alone and always waiting for instructions from superiors bring about the most grotesque situations. Gide and his friends were invited to a dinner in a Caucasian town, where a victory of the Popular Front in the Spanish civil war was to be celebrated. But the *Pravda*, the official organ of the Communist party had not yet arrived, and so it was not yet known what attitude the Moscow headquarters would adopt with regard to the affair. Everyone was, therefore, obliged to wait, and the Russian Communists responded to the delay with a toast to Stalin.

Gide's criticisms of the anti-religious struggles are note-worthy. He believes in the symbolical human contents of the Gospels, and puts them on the same level with the similarly symbolical Greek myths. He is, therefore, shocked to see with what primitive methods the Church is being attacked. Religion is to be put aside as "unscientific." In one of the anti-religious museums, un-

der a picture of Christ, is the explanation: "Legendary personality who never existed."

For Gide the U. S. S. R. was of interest only in so far as it dealt with the human question. He saw it as one of the stages on the road toward humanity. He has returned from the U. S. S. R. disappointed, but, nevertheless, he still has hope. Perhaps it may still be only a transitory state of things, in which the man who rules is to blame for everything—the man Stalin.

It was thought that, as Gide had made this remark, he had become a follower of Trotsky. But Gide is neither a follower of Stalin nor of Trotsky. He is not a politician at all. He is filled with disgust with the world of today, he is in search of a new, pure humanity. He does not give up the belief that the strength of the individual's own efforts will one day purify the world of all that is imperfect and sullied. The U. S. S. R. has disappointed him because it has adapted itself, and out of Communistic mysticism has returned to a prosaic political daily life.

He is disappointed in Stalin's new bourgeois methods, disappointed in the constraint and the propaganda. Gide has remained a revolutionary in spite of his experiences in Russia. His loathing of hypocrisy has not

changed, and he still has hopes in the World Revolution. But he cannot repress his condemnation of the lives of the revolutionaries, and therefore he finds himself today between two stools.

The Communists are against him

because he speaks the truth about Russia. The opponents of Communism quote him as a witness, although they must admit that Gide's criticism is only a form of disappointed love for the U. S. S. R.

### Shakespeare and Catholicism

"In some sense it may be said that this glorious Elizabethan era with its Shakespeare as the outcome and flowerage of all that had preceded it, is itself attributed to the Catholicism of the Middle Ages. The Christian faith which was the theme of Dante's song, had produced this practical life which Shakespeare was to sing. For religion then, as it now and always is, was the soul of practice; the primary vital fact in men's life. And remark here as rather curious that Middle Age Catholicism was abolished, as far as acts of parliament could abolish it, before Shakespeare, the noblest product of it, made his appearance. He did make his appearance, nevertheless. Nature at her own time, with Catholicism or what else might be necessary, sent him forth; taking small thought of acts of parliament."

Carlyle.

### Shakespeare's Treatment of Priests

"As I may not have another opportunity, the introduction of Friar Laurence into this tragedy enables me to remark upon the different manner in which Shakespeare has treated the priestly character, as compared with other writers. In Beaumont and Fletcher priests are represented as a vulgar mockery, and, as in others of their dramatic personages, the errors of a few are mistaken for the demeanor of the many; but in Shakespeare they always carry with them our love and respect. He made no injurious abstracts; he took no copies from the worst parts of our nature; and, like the rest, his characters of priests are truly drawn from the general body."

Coleridge.

### Anachronisms of Shakespeare

William Shakespeare permitted a clock to strike in the days of Julius Caesar, and let cannon roar in the time of good King John—one hundred and fifty years before cannon were first cast. He put a billiard table in Queen Cleopatra's palace and let characters living in the reign of Henry the Second talk of printing. The "seacoast" of Bohemia and the "island" of Delphos show his contempt for geographical accuracy.

## CATHOLIC BOOKS OF CURRENT INTEREST

- Maynard, Theodore. **The Odyssey of Francis Xavier.** New York: Longmans. \$2.50.

The Saint's natural ambitions, his friendship with Faber and St. Ignatius, and his failures in India are related in this matter-of-fact biography of the great Jesuit.

- Walsh, Mary Elizabeth. **The Saints and Social Work.** Silver Spring, Md.: The Preservation of the Faith Society. \$2.

The need of spiritual as well as material assistance, a friendly sympathetic regard of case workers for "clients" are the keynotes of the doctoral dissertation in which Dr. Walsh relates the works of twenty-five saints and *beati*. The author is a member of the Department of Sociology of the Catholic University of America.

- Willging, Eugene P., ed. **Index to American Catholic Pamphlets.** St. Paul, Minn., Catholic Library Service. 128pp. \$1.25.

Lists and annotates 1,500 pamphlets. Each pamphlet carries the price and name of publisher. A decidedly helpful tool.

- Guilday, Peter, ed. **Catholic Philosophy of History.** New York: Kenedy. \$3.

A series of papers elucidating the philosophy of history as expounded by Catholic scholars from St. Augustine to Giambattista Vico, read at the fourteenth annual meeting of the American Catholic Historical Association.

- Mackenzie, Compton. **The East Wind.** New York: Dodd. \$2.75.

Human love in the whole range of personal relationship is the theme of the planned tetralogy. This first novel of the group relates the life of the principal character through his forties.

- Bregy, Katherine. **Ladders and Bridges.** Philadelphia: McKay. \$1.50.

Faith, loyalty and courage are the themes of this charming volume of verses, simply sung yet evidencing mature strength.

- Butler, Dom Cuthbert. **The Vatican Council.** 2v. New York: Longmans. \$5.

A re-issued, reasonably priced edition of a standard study of the Church.

- Yeo, Margaret. **The Greatest of the Borgias.** Milwaukee: Bruce. \$2.50.

A vividly humanized biography of St. Francis Borgia—a husband and father, Viceroy of a Spanish Province, and Third General of the Jesuits.

- Walsh, William Thomas. **Philip II.** New York: Sheed. \$4.

A colorful biographical account of the monarch by the author of *Isabella of Spain*.

# Readers Vote

Readers are asked to vote by postcard for the article they like best in any issue. Below is the latest tabulation of their preferences. Do you agree with their choice?

## November, 1936.

1. The Value of My Faith.
2. (Mixed Marriages—Unmixed Tragedy.  
(The Missionary Spirit.
3. Are We Really Learning?
4. (Catholic Artist of the Capital.  
(Books As Stepping Stones for Boys.  
(Modern Martyrs in Germany.

## December, 1936.

1. A Dark Day's Golden Sunset.
2. Communism and the Individual.
3. (Stars and Tripe Forever.  
(True Costs of Crime.
4. Kitchens and Contemplatives.

## January, 1937.

1. Catholic Extremism.
2. Therese Neumann.
3. Sigrid Undset.
4. (The Greatest of the Borgias.  
(Why I Became a Catholic.  
(Anglican Reunion Movement.

## February, 1937.

1. And Sudden Spiritual Death.
2. When Love Comes My Way.
3. (The Saints and Social Work.  
(“An Eye for an Eye?”
4. Meeting a Novelist.

Our idea is to put the most popular articles into a special annual edition of the Digest. Readers who renew their subscriptions will receive a copy as a gift. You decide what goes into your book by voting. How good it will be (it will appear late in the year) depends on the vote of the readers.

## A WRITER WRITES

I was a little worried that it would be tempting for *The Catholic Digest* to play perhaps a little too safe with regard to certain economic and social and political issues. But I note that your *Digest* is taking a very balanced attitude there and not playing safe. Then I was a little worried for fear such a digest would cut down on the not too large public for the Catholic periodicals; but when I made inquiries on this I was assured by two friends who have looked into it, that in fact the effect of a digest is to promote reading of the magazines involved.

**Helen C. White**

Miss White, Professor of English at the University of Wisconsin, is the author of many books—the extremely popular *A Watch in the Night*, for example, or the more recent *Not Built With Heads* (both published by Macmillan).